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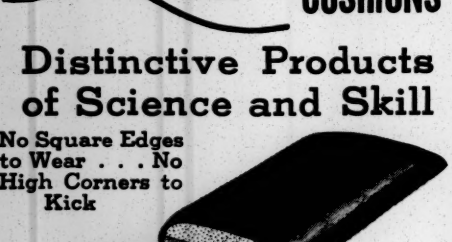

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THE FIRST IMMACULATE CONCEPTION MISSION

Four hundred mounted soldiers and ten wagons, under the command of Governor Manuel de Silva Nieto, left Santa Fe, New Mexico, on June 23, 1629. It was a most unusual expedition. They were not going to conquer any new territory, but were conducting three Franciscan missionaries to the "Seven Cities of Cíbola" in the western part of the present state of New Mexico for the purpose of founding the first mission in United States territory dedicated to the Immaculate Conception.

The three missionaries were Father Roque Figueredo, Father Agustín de Cuellar, and Father Francisco de la Madre de Dios. Only twenty days before, they had arrived from Mexico in the company of twenty-seven other Franciscans, led by Father Estéban de Perea.

When the imposing party arrived at the Zuñi pueblo of Hawikuh, the principal one of the seven "cities," an adobe house was purchased from the Indians for the poor and humble messengers of the Gospel; and thus was established the Mission of La Concepción de Hawikuh.

Almost a century before, in May 1539, the first white man to enter this territory, Father Marcos de Niza, had seen Hawikuh from a distance and was deeply impressed by its terraced apartment house of several stories, brightly reflecting the golden light of the setting sun. The exploring missionary returned to Mexico City to report what he had found, after his negro companion, Estéban, had imprudently gone ahead and had been killed by the Zuñis.

When Coronado came the following year, he named the pueblo Granada and was able to enter it on July 7 only after a severe battle with the natives, who had previously put their women and children on nearby Taaiyalone or Thunder Mountain. It was Espejo, in 1583, who gave to these Indians the name of Zuñis. And when Don Juan de Oñate arrived in 1598, he assigned the province of the Zuñis to Father Andrés Corchado; but it was not possible for this lone missionary to gain converts, except a few perhaps, among these proud and stubborn Indians.

Even after Governor Silva Nieto with his formidable army departed from Hawikuh, the Zuñis rebelled against the three unarmed missionaries now dwelling among them. Learning of this unexpected turn of events, the Governor and his cavalry returned, and somehow or other broke down the opposition of the Indians. The first baptism at the new mission was administered on Aug. 28, 1629; and the missionaries probably began at once to construct an adobe church, naming it La Purísima Concepción.

Much of the story of this mission is recorded among the twenty-seven ancient Spanish inscriptions which were carved in the rocky cliff of El Morro, thirty-five miles east of present Zuñi. El Morro is now called Inscription Rock, and is a National Monument. Thus, after Governor Silva Nieto had taken the three missionaries to Hawikuh, he passed El Morro and there left a record of the expedition in the following inscription:

> The captain-general of the province of New Mexico, for the King, our ruler, passed by here on his return from the towns of the Zuñis on the 29th of July of the year 1629, and he put them in peace, in answer to their petition by which they asked for his favor as vassals of his Majesty, and they gave their obedience anew—all of which he did with clemency, zeal, and prudence, as a most Christian . . . most extraordinary and gallant soldier of unending and praised memory.

Recalled by the rebellion of the Zuñis against the missionaries, the Governor once more passed by El Morro and there added, in poetical form, the following inscription:

> Here . . . governor
> Don Francisco Manuel de Silva Nieto
> Whose indubitable arm and valor
> Have overcome the impossible
> With the wagons of the King, our master,
> A things he alone put into effect
> Ninth of August Sixteen hundred and twenty-nine
> That it might be heard, I pass on to the Zuñis
> And I have carried the Faith.

The fact is that after the Governor's second visit to the Zuñis, the missionaries had considerable success in winning these Indians for the Faith. Not only did they build the Mission La Concepción at Hawikuh; but in the same year established missions also in two

other towns of the Zuñis, one at Kechipauan and the other at Halona. At Kechipauan, which was situated on a nearby mesa, east of Ojo Caliente, they built a stone church with massive walls, which were still standing in 1930, eight to fourteen feet high. The mission church at Halona was also dedicated to Our Lady, and named Nuestra Señora de la Candelaria. The modern Zuñi now occupies part of the site of ancient Halona, which stood on both sides of the Zuñi River; a large mound of earth on the south side of this river, opposite Zuñi, is all that remains of the former pueblo.

There was a new missionary at La Concepción Mission in Hawikuh in 1632, Father Francisco de Letrado. On Sunday, February 22, he was shot to death with arrows, when he went outside and urged the Indians to come to Mass. Five days later, a group of Zuñis from Hawikuh also murdered Father Martin de Arvide, who was on his way to the Hopis. Fearful of punishment at the hands of the Spaniards the Zuñis of Hawikuh then fled to Thunder Mountain.

An inscription on the side of El Morro, signed by a soldier whose name was Lujan, tells us that a small force was sent from Santa Fe to punish the murderers: "They passed on the 23rd of March of the year 1632 to avenge the death of Father Letrado." But they found the village deserted and could do nothing against the fugitives on Thunder Mountain.

Only three years later did these Zuñis come down and occupy their pueblo once more; and in 1642 a missionary again began to reside among them. In 1672 Father Pedro de Avila y Ayala was stationed at Hawikuh and Father Juan de Galdo at Halona. On October 7 of that year a band of Apache or Navajo warriors fell upon the pueblo of Hawikuh, killed the missionary and many of the Zuñis, and then burned the church. Father Juan de Galdo came the next day and gave Christian burial to his martyred confrere.

It is not certain that the mission church at Hawikuh was rebuilt after 1670; but, if it was, the mission was destroyed once more at the time of the great rebellion of the Indians of New Mexico and northern Arizona in 1680. And Hawikuh was permanently abandoned from that time on.

However, this does not mark the end of La Concepción Mission. When De Vargas reconquered New Mexico in 1692, he induced the Zuñis of former Hawikuh and Halona, which towns were then

in ruins, to come down from Thunder Mountain, whither they had betaken themselves twelve years before, and to build a new pueblo, the present Zuñi, partly on the site of Halona. In this new pueblo a mission was founded in 1699, and like the one in Hawikuh it was named for the Immaculate Conception—La Limpia Concepción, although it was later known also as Nuestra Señora de Guadalupe.

The church of the Zuñi mission was still incomplete in 1703, when the Indians once more fled to Thunder Mountain after several Spanish soldiers had been killed in their village; but it was completed in 1705 when these Indians were persuaded to return. From that time Franciscan missionaries continued their work in this mission until they were expelled from New Mexico in 1823. According to the report made in 1750 by Father Custos Andrés Varo, Zuñi was then the largest of the mission pueblos with a population of two thousand Indians, the resident missionary being Father Juan Hernández.

Today there is a new and modern Franciscan mission and school in Zuñi, built of brick; and this new mission has been named for St. Anthony in accordance with the wishes of a benefactor. The picturesque ruins of the former Mission Church are still standing in Zuñi pueblo, although the roof has fallen in long ago. The ruins of the other Mission Church of La Purísima Concepción at Hawikuh likewise remained standing for more than two centuries. However, in 1894 a section of the old wall was removed by Indians of Ojo Caliente, who used the ancient adobes to construct houses for themselves.

What remained of the Hawikuh mission had been covered by the drifting sands of the desert, when an expedition sent out by the Museum of the American Indian of New York City and in charge of Frederick W. Hodge excavated several feet of the walls of both the church and the friary in 1919. The skeleton which they found beneath the adobe altar of the church may well have been the remains of the martyred priest, Father Avila y Ayala, who was killed by the Apaches in 1672. The charred pieces of wood which they found confirmed the report that both church and friary had been destroyed by fire.

When the writer visited the site of Hawikuh in October, 1937, he found only a few low crumbling walls left of the Hawikuh mis-

sion, while fragments of Indian pottery lying scattered on the adjoining hill indicated that here had once stood the ancient pueblo of Hawikuh.

The honor of being the earliest mission in our country that was dedicated to the Immaculate Conception must be shared by the Hawikuh mission with another that was built in New Mexico about the same time, namely the large stone mission of La Purísima Concepción at Quarai or Cuarac, just a little north of the geographical center of the state.

Quarai was one of the five Saline pueblos, so called because of the salt and alkali lagoons which lie to the east. They have also been called "the cities that died of fear," since by 1680 all of them had been abandoned because of the numerous attacks made upon them by the Apaches and the constant threat of such attacks.

Present Mountainair, New Mexico, which has an elevation of 6,520 feet, is in the center of this territory. Quarai lay eight miles north; Tajique, 20 miles north; Chililí, 30 miles north; Abó, twelve miles southwest; Gran Quivira or Tabirá, twenty-four miles south. The ruins of the latter are now a National Monument, while those of Abó and Quarai are State Monuments.

Quarai is situated one mile west of Punta de Agua, in the Estancia Valley, at the foot of the Manzano Mountains, which reach a height of 10,600 feet. Manzano means apple-tree; and the apple orchard, ten miles north of Quarai, is the oldest in the United States and no doubt belonged to the mission of that pueblo.

Work for the preservation of the Quarai ruins was carried on from May, 1934, to Sept. 1, 1940, through the co-operation of the Department of Agriculture and the United States Forest Service. The CCC provided a crew of twenty men in the beginning, and in 1939 the WPA supplied twenty-five men. During the repairs a large moveable scaffold, fifty feet high and thirty feet long, was used.

The repairs purposely did not go beyond the evidences existing for reconstruction. Had these been delayed for many more years, the walls of the mission church would have collapsed. Now, however, the main walls still stand almost forty feet high. These walls are about four feet thick, and were built of blocks of dark red and brown sandstone, one to four inches thick and about one foot

square. The entire interior of the church has a paved floor, consisting of dressed flags of sandstone with smoothed top surfaces and averaging twenty-four by eighteen inches. The length of the church in the interior is one hundred feet; and its width is fifty feet through the transepts, twenty-seven feet in the body of the nave. The front façade had two towers.

This mission ruin is one of the most striking landmarks of the Southwest. Lummis, in 1913, described it in these words: "An edifice in ruins, it is true, but so tall, so solemn, so dominant of that strange, lonely landscape, so out of place in that land of adobe box huts, as to be simply overpowering. On the Rhine it would be a great superlative, in the wilderness of the Manzano it is a miracle."

And Edgar L. Hewett, who presents a detailed account of this mission in *Mission Monuments of New Mexico,* writes: "Europe may boast of its castle ruins and California of its missions, but one will seek vainly elsewhere in the United States to find ruins more appealing, more redolent of romance and wonder than Quarai on a summer's day."

The conversion of the Tigua pueblo of Quarai and the building of its fine church of La Purísima Concepción is ascribed to none other than Father Estéban Perea, who was Custos or superior of all the New Mexico missions from 1617 to 1621, and again from 1629 to 1630.

After this veteran missionary had brought thirty new missionaries from Mexico in 1628-29, he went to Quarai and served as its missionary for about a decade, 1629-39. He supervised the building of La Purísima Concepción Mission Church during the first three years of his sojourn in Quarai. Afterwards he returned to his old mission of Sandía, where he died and was buried.

The successor of Father Perea at Quarai seems to have been Father Juan de Salas, who likewise held the office of Custos for two terms, 1630 to 1632 and 1638 to 1641. He was certainly at Quarai in September, 1643, as we learn from two letters written by him. It was Father Juan de Salas who, with Father Diego Lopez, in 1629, made the long journey to the Jumanos Indians, more than a hundred leagues to the east, after a delegation which came to Santa Fe begged for missionaries and told the amazing

story of the numerous appearances among them of the Lady in Blue.

This Lady in Blue was said to be the saintly Mother Mary of Jesus, Abbess of the Conceptionist Poor Clare Convent of La Purísima Concepción at Agreda in Spain (died 1665), who is known also for her remarkable four-volume work on the Blessed Virgin, entitled *City of God*. By an apparent miracle of bilocation, she visited various Indian tribes of our Southwest about five hundred times between 1620 and 1631, instructing them in Christian Doctrine, preparing them for baptism, and urging them to go in search of the Franciscan missionaries.

Unable to remain in the country of the Jumanos, Father Juan de Salas and his companion induced many of these Indians to come to Quarai and to settle among the Christian Indians of that pueblo.

The missionary at Quarai in 1659 was Father Gerónimo de la Llana. After serving this mission for many years he died there and was buried in the Church of La Purísima Concepción. A hundred years later his remains were unearthed and taken to Santa Fe.

Despite repeated Apache attacks, Quarai was still in a flourishing condition in 1669. But by 1671, some Indians of this pueblo had begun to move elsewhere; for, in that year, some Indians from Quarai were married at El Paso del Norte. In 1674, others, if not most or all of the Quarai Indians, joined those at Tajique, twelve miles to the north. Certain it is that by 1680 the pueblo and mission of Quarai had been completely deserted. This, despite the fact that Quarai had been a walled town, as has been proved by the School of American Archaeology.

Between 1675 and 1680 Tajique too was abandoned, and many of its Indians, including those from former Quarai, went to the pueblo and mission of San Antonio de Isleta, twelve miles south of Albuquerque. The Indians of Isleta, then numbering about two thousand, did not take part in the rebellion of 1680; and the Spanish colonists found a place of refuge there. However, before Governor Otermín arrived there on August 27, they had joined the ranks of the rebels, probably through fear of reprisals from the latter.

The following year, during his attempted reconquest of New Mexico, Governor Otermín captured San Antonio de Isleta with-

out a battle and took some four hundred Indians, many of them from former Quarai, to Isleta del Sur, on the Rio Grande, below El Paso. That explains why the people of Isleta del Sur, when asked where they hail from, point to the north and say that their forefathers came from Quarai.

Three other states, besides New Mexico, namely Florida, Texas, and California, each had two or more Missions of the Immaculate Conception during Spanish colonial times. Although the two of New Mexico, those at Hawikuh and Quarai, were the earliest missions of La Purísima Concepción in our country, the oldest church of the Immaculate Conception in the United States which is still existing and being used is that of La Purísima Concepción Mission near San Antonio, Texas, completed in 1762. The very first church in our land which was dedicated to Mary Immaculate, a church not belonging to a mission, was the chapel attached to the Franciscan Friary of the Immaculate Conception, founded in 1584 at St. Augustine, Florida.

MARION HABIG, O.F.M.

St. Louis, Missouri

THE FAITH OF ST. PIUS X

In the mystical garden of Pius X's life, which was, at the same time, so simple and so extraordinary . . . faith was at the center. It grew like a strong oak tree. It was nourished by charity. And, as it happens in the lives of Saints, it quickly developed heroic virtues, divine gifts, and vital fruits which by their abundance and brilliance forced the admiration even of unbelievers.

Unless a man wants to risk spoiling the picture or ruining the harmony when he is trying to describe the soul of Pius X, and to draw his spiritual portrait, he must give the first place to the Saint's faith. It was an enlightened and burning faith, the *Ignis ardens* of the gold-pointes star shining over the waves of the sea, which, in accordance with the symbolic prophecy of St. Malachy, stood out on the coat of arms of Pius X. It was a faith nourishing itself on the splendors of the Gospel, and out of which all the other qualities that contributed to Pius X's character proceeded.

—Hary Mitchell, in *Pie X et la France* (Paris: Les Éditions du Cédre, 1954), p. 8.

THE PREACHING VOCATION AND VOCATIONAL PREACHING

Part II

In the previous article we saw some of the recent Papal pronouncements on vocations, and we now propose to see what has been said on this topic by some of the medieval and patristic writers.[1] The idea behind both articles, it will be recalled, is to encourage vocational preaching by presenting source material for such sermons.

Simplicity and child-like wonder fill the pages of the medieval authors; and for this reason their works are unusually adapted to the preaching of vocations to young people. It might be thought that the fanciful approach which some of these men employ could not be solid, yet it does catch our attention, which is essential. Solidity (and often stolidity) can follow.[2]

IVO

Consider, for sermonizing, the way Bishop Saint Ivo of Chartres plays with the word "cleric."

> No one should become a cleric in order to hunt out pleasures, or from curiosity, or to satisfy ambition; nor should he seek to possess anything except the inheritance of the Lord whom he has chosen, and who has chosen him when he entered the clerical state. For that is precisely what the word "cleric" means in Greek—one belonging to God by lots; God cast lots for him, and he cast lots for God. This is expressed again and again, with the word "cleros" in the Psalms: "O Lord, my allotted portion; it is you who hold fast to my lot" (15:5), and "this is the generation of those who seek out the Lord" (23:6). God has truly gambled for the cleric. . . .
>
> Wherefore, anyone who seeks the clerical state for some motive other than God, neither has chosen God nor has he been chosen by God; for in his wagering he has judged creatures to over-value or at least equal the worth of God.[3]

---

[1] *AER*, CXXXI, 1 (July, 1954). To complement Part I, it is to be noted that Pius XII's latest encyclical, *Sacra Virginitas*, is very much to the theme (*AAS*, XLVI, 161-92).

[2] Translations throughout are my own.

[3] *Sermones, II* (*MPL*, CLXII, 513). This was delivered to his *ordinandi* in a synod, and contains a wealth of material.

This etymological development is an ancient and sound rhetorical device; for present day application it could be finely illustrated by highlighting the life of "God's Gambler," Saint Camillus de Lellis. After wagering for years on every other thing in the world, he finally gambled on God.

Saint Ivo, in the same sermon, stresses very beautifully the role of mediator which the priest fulfills. Today, when there are United Nations mediators, management mediators, labor mediators, strike mediators, when (so omnipresent is the word) even boxing referees are being called mediators, the idea behind the word is a familiar one. People respect a fair and impartial adjudicator, they admire one who reestablishes harmony and peace, they honor those who devote their lives to the elimination of discord between peoples. And, in a much nobler way, this is the life of priests.

> They fulfill the function of mediators, now beseeching God's mercy for his people, again by absolution reconciling sinners. Wherefore, just as the Great Mediator between God and man reconciled the world because he partook of mortality, and absolved the world because he partook of divinity, priests in the same manner belong to two worlds. They are one with sinners when they face up to their own failings, and they are one with God when they achieve to holiness of life.
>
> A mediator, as the Apostle says, "does not belong to one side" (*Gal.* 3:20). He is a friend to each of the two sides he wishes to reconcile.... Thus Christ, clearly and wondrously carrying out his appointed task, submitted to the embrace of the Cross both as a Priest and as a Sacrifice for sin. He made peace between earth and heaven. And this is the excellence and office of the priesthood. The Passion of Christ is daily offered at the altar; the sinner is reconciled to God.[4]

In another sermon, Ivo, one of the most articulate saints on this subject, unleashes his imagination to track down the significance of the priestly vestments. It is a simple and ready form of development with much to recommend it. While there are many opinions on this score of the objective significance, some of Ivo's are worth quoting. Yes, they are "pious" and could lead to a frothy sort of faith; but they can be used illustratively with great effect, especially since the priest is before his people in the very raiment he is discussing. Again, such an approach would not be suited to all congregations, but it seems to us to be ideal as an approach to vocational

[4] *Ibid.*, 519.

preaching for young people; and, even if it stirs up no desires for the sacerdotal state, it will certainly arouse incidental devotion to the Mass.

Saint Ivo begins with an *apologia* (which would not apply to most parish churches today) for the richness of the vestments, making mention of cloth-of-gold encrusted with great jewels. But, he tells us, all these things have a reason behind them; just as we judge the wealth within a house by its exterior and its vestibule, so we can judge the invisible riches of God's house and of the priest's soul by the glory of his vestments. This proposition he then amplifies by explaining the significance of each one. When discussing the alb, for instance, he selects its obvious quality of whiteness. But the good Bishop Ivo manages to do so with a disarming and winning style.

> And how did this alb that you see reach its present perfection of whiteness? By much wearisome effort, by tireless scrubbing. This is meant to bring to mind a complete scouring away of fleshly stains. The priest does not by nature exist in a state of white purity any more than the linen does. He is brought to that state by much self-denial. Notice too that the alb covers the entire body; it is a token of complete dominion over the lower appetites.[5]

The above development would, perhaps, occur to anybody. Why, you might say, waste time and energy translating and reprinting such a commonplace? Because in our complicated age the fine art of simplicity is a lost art; and Ivo can express a simple idea simply. He merits on that score our imitation.

Among his other thoughts are these: the amice is "settled on the shoulders to indicate that the priest must take upon himself the work of seeing that all his flock receive social justice." For he must attend not only to his own sanctification and salvation, but strive with his priestly might for the sanctification and salvation of the souls committed to him. The stole, "fitting the neck of the priest as a yoke fits the neck of the plough oxen," reminds the priest to fulfill the injunction of the Gospel: "Take my yoke upon you, and learn from me, for I am meek and humble of heart; and you will find rest for your souls" (*Matt.* 11:29). "It arms the priest on the right and left with patience and strength; without

[5] *Ibid., III,* 520-24. The next several quotations are all from the same section.

these qualities the reigning virtues possess no crowns and are easily driven from their thrones." Then he notes that the stole is fastened in place by the cincture (the symbol of mortification) to demonstrate that any one virtue is inextricably bound up with all the others.

But, Ivo avers in a homely example, "tepidity and sloth are ever a danger for well poised minds (mentibus bene compositis frequenter subrepit acedia)."[6] Those who are bound to divine service must ever watch against their presence; by vigilance we must wipe this matter from the eyes of our soul. "And that is what the maniple signifies, for it is often used to cleanse away perspiration from the eyes of the body."

Finally, the chasuble, "common covering for all the vestments," is the all-covering virtue of charity which is "above all the other virtues, and without which they are empty observances." The sermon ends, as it began, with a sharp reminder that all these externals don't prove anything; they are signposts, not the destination. "These vestments are not virtues, but symbols thereof. Their wearer is advised, as if by written notices, of what he should seek, what avoid, and towards what end to direct all that he does." And they are not for the priest alone. Anyone can fashion for himself a glorious set of vestments, royal and priestly, "if he washes himself clean with the observance of the commandments, and adorns his body with the graces of the sacraments."

CHRYSOSTOM

For those who find Ivo's approach not quite the sort that they would care to imitate, perhaps Chrysostom is more suitable. His classic *De sacerdotio* is one of the finest source books in the world for both sermons and meditations on the priesthood. One of the recurring themes in the great Doctor's book is the angelic character of the priesthood, the order of God's messengers to men. Saint John dwells at every turn on the priest's supra-angelic dignity, too.

The duties of the priesthood are carried out here on earth, yet this office fittingly ranks among things heavenly. For neither man, nor angel,

---

[6] *Acedia* is rather quaintly defined by Cassian the Abbot as a species of melancholy peculiar to Monks (*MPL*, XLIX, 363-64).

nor archangel, nor any sort, any category of created power, but the very Paraclete himself established the ministry. He it was who effected that men living in the confines of flesh should perform angelic tasks.[7]

A little later he refers to the twenty-eighth chapter of Exodus, wherein are listed the appurtenances of divine service in the Old Law: bells and pomegranates, the breastplate of precious jewels, the Holy of Holies, and so forth. But what, he asks, are these in comparison with the new law of grace? Then, with all the glory of his rhetorical genius Chrysostom cries out

> When you behold your Lord God lying on the altar of immolation, when you see the priest bending in prayer over the Victim, when all there present are empurpled with the Precious Blood, can you honestly believe that there is any earthly character to this rite? Are you not gazing into the depths of a heavenly vision?
>
> ... Men who are tied to things temporal, who live out their days on earth, are deputed to dispense that which is of heaven. They possess a power that God withheld from even the angels and archangels.... We put on Christ, we are made one with the Son of God, we become members of that most blessed Head; and all this through the ministration of our priests.[8]

A MYSTERIOUS DONOR

Among the literary riddles of authorship with which the medieval legacy abounds, the turbulent tenth and eleventh centuries have their flowing measure of manuscripts *incerti auctoris.* Some hazarding may be done, but most often the only thing we can manage with certainty is a "thank you" to a generous but mysterious donor. Such a person it was, some nine hundred years ago, who delivered to his people a series of six sermons on the priesthood, sermons which the good monks saw fit to perpetuate, though namelessly. In that time of see-sawing between the papacy and the empire, most authors drop the angelic comparison favored by Chrysostom and earlier writers in order to emphasize the kingly

[7] *De sacerdotio, III* (*MPG,* XLVIII, 642). There is a recent and eminently readable English translation by the Rev. P. Boyle, C.M.; *On the Priesthood* (Westminster, Md.: Newman, 1943).

[8] *Ibid.* Similarly, in his fifth homily on Isaias (*MPG,* LVI, 131), Chrysostom says that "the priest stands midway between God and human nature; from above he calls down blessings, from below he sends up our petitions."

and imperial grandeur of the royal order of Melchisedech. Our present writer compares priests to kingly advisers (which in fact they frequently were) and tells us that they, however, sit in on the council sessions of the court of heaven, sharing in the secret deliberations of the King of the universe. And that, he says, is what is implied during the ceremony of Ordination when the bishop sings "I will no longer refer to you as servants, for you are now my intimates."[9]

A passage follows here which is of much interest to us today, nine centuries later. The writer somberly warns his hearers that "today we are on the verge of war; there is turmoil on every side; we can scarcely guard the flock entrusted to us." But, we are reminded, Christ warned that this would be so. "Do not be surprised, brethren, if the world hates you" (*I John,* 3:13); "if the world hates you, know that it has hated me before you . . . if they have persecuted me, they will persecute you also" (*John,* 15:18-20). He then advises his priests much in the same manner as had Gregory the Great in still earlier awesome days: "Do not allow yourselves to be overcome by such anxieties, since those who shall live when we are long buried will face trials so much more dreadful that they shall consider our days as happy in comparison with theirs."

His prophecy came terribly true during the ensuing centuries, but such is the divine care for souls that God's priests are fighting today in ever greater numbers and with ever growing faith. What young soul, filled with the idealism that is a part of youth's portion until age and disillusionment steal it away, can fail to respond to the challenges inherent in these thoughts?

In another sermon, this one to his priests, our author discusses the symbolism of the sun, moon, and stars in Genesis. If the wretched pun will be forgiven, he sheds abundant light. The text is the following: "And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars. And he set them in the firmament of heaven to shine upon the earth. And to rule the day and the night, and to divide the light and the darkness. And he saw that it was good" (*Gen.* 1:16-18). With almost no effort his message could be reworked into a vocational sermon for next Sunday.

[9] *Sermones sex ad populum* (*MPL,* CXLVIII, 228).

God, from the very beginning, wanted to teach us a mystery through his selection of creatures. Let us see what is prefigured in these illuminations created by God; what "day" is, what "night" means, and "firmament," so that if there is something imitable there we might imitate it.

What is this "firmament" if not Holy Scripture, upon which the Church firmly rests? And what the lights of the firmament, if not zealous pastors who shed light on the Church by expounding the scriptures? And the two lights, great and small? The learned and the less learned. What is Augustine, if not the sun itself blazing in the Church? And you priests are lesser lights dispelling the darkness of ignorance. Even if you feel that your light is feeble, trouble yourself not, for it is certainly light. And the stars? Clerics in their studies, seminarians, are the stars. They do not yet shed light by their preaching, but their labors and good works are gleaming there in the black void.[10]

This last consideration is very important. Many young people who are tentatively contemplating entering the service of God are a little appalled by the years of preparation. These years should certainly not be glossed over or minimized or glamorized; but the dedication and service they entail can certainly be presented as an inducement rather than a hindrance, much as has been done here.

A SAMPLER

A few very brief quotations from widely differing authors over a span of one thousand years will serve to illustrate how conscious was Christendom of the privilege of the priesthood. In the fourth century Saint Epiphanius speaks of the "incredible honor and dignity"[11] of the priest, and Pope Saint Siricius admonishes lest anyone "be led to believe that ordination is in any way a temporal matter, since the priesthood is celestial."[12] A fifth century pseudo-Augustine sermon cites the priest as one who possesses the "fulness of the mysteries of God's kingdom; a column of the temple, the beloved of patriarchs, the son of prophets, the successor of the apostles."[13] Charlemagne's *Codex diplomaticus* makes reference, in the ninth century, to the "power and strength of the sacerdotal

[10] *Ibid.*, 233-34.
[11] *Adversus haereses* (*MPG*, XLI, 1024).
[12] *Epistolae et decreta, VI* (*MPL*, XIII, 1166).
[13] *Sermo XXXVI ad presbyt.* (*MPL*, XL, 1298-99).

dignity throughout the world,"[14] and some two hundred years later Hildebert of Tours notes that "it is not the command of emperors but the words of priests that open the door to heaven."[15] At about the same time Saint Peter Damian, in a letter to the young Emperor Henry II, enlisting his aid on behalf of the Church, stresses "the regal and sacerdotal dignity which Christ possesses in plenitude, but in which each and every priest shares."[16] All these notions are best articulated by the sonorous Peter of Blois in the twelfth century:

> If I might be allowed to run through a rhetorical catalog, priests have the primacy of Abel, the patriarchate of Abraham, the government of Noe, the order of Melchisedech, the dignity of Aaron, the authority of Moses, the perfection of Samuel, the poverty of Peter, and the anointing of Christ. He who declared "all power on earth and in heaven is given to me" (*Matt.* 28:18), has given to priests the power of loosing and binding.[17]

We complete this sampling of the centuries with a brief notation from the writings of Saint Albertus Magnus. In thoughtful words he tells us to judge the worth and loftiness of orders by weighing the fact that the focal point of priestly action is the Body of Christ "which is of infinitely more worth than the entire world, were it multiplied a thousand times."[18]

THE BEST WINE LAST

Hidden among the supposed writings of Saint Bernard of Clairvaux is a marvellous sacerdotal instruction. Scholars today attribute it to his contemporary, Bernard of Cluny, but it matters little to settle the authorship. Both men were inspired and inspiring, and the genius variously attributed to one or the other cries out from the printed page. This selection, it is hoped, will be both a help to vocational preaching and a source of prayerful consolation to priests themselves. It needs no commentary, and serves as a fitting amen to our long chorus of praise. Please God, young people will hear its substance from our pulpits.

[14] *Codex* (*MPL*, XCVII, 611).
[15] *Sermones de diversis, XCVII* (*MPL*, CLXXI, 789).
[16] *Liber septimus, Epist. III* (*MPL*, CXLIV, 440).
[17] *Sermones, LX* (*MPL*, CCVII, 736).
[18] *Opera omnia; Commentarius in Lib. IV Sent. XXX, dist. 24, art. 27* (Paris, 1894).

Christ, in the hands of the priest, is as radiantly glorious as he is in the bosom of God the Father. Glory therefore in your state, O priest of the most high God, but do so in the Lord, humbly. Behold your dignity, see with the mind's eye your loftiness, ponder your prerogatives, meditate upon your happy lot....

When your voice speaks the living words, the Father of all at whose nod the world became, whom the angels unceasingly praise, for whom the morning star joyously sings, whom the Dominations adore, before whom the Powers are filled with holy dread, whose glance makes the earth tremble (*Psalm* 103:32) and who alone fashioned the marvels of creation (*Psalm* 135:4), *He, I say, Infinity, brings down His most sweet Son and places Him in your hands. Christ passes from the heights of heaven into the span of your thumb and forefinger.*

...All the varying ranks of the blessed Angels, although they look on the face of the Father in heaven and enjoy utter beatitude, all of them reverence the glory of, wonder at the dignity of, yield in privilege to a priest of God.[19]

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[19] *Instructio sacerdotis* (*MPL,* CLXXXIV, 784-86). Italics added.

METHOD IN MEDITATION

Two dangers in particular are to be avoided when we are learning how to meditate. On the one hand, we must not be contemptuous of all method. On the other hand, we must beware of enmeshing our prayer in needless complications of involved procedure. As so often is the case, the truth lies between the extremes of lack of method and overcomplexity. In the case of most people, lack of method would probably lead to no meditation at all, or else to reverie or self-deception. It is true that some of the Saints, especially St. Thérèse of Lisieux, seem not to have followed a specific method, but that simplicity in prayer belongs to a higher level than that of beginners. We can hope to reach that level safely only by passing first through the lower stages, during which some method is needed.

—The Rev. Dr. William G. Most, in *Mary in Our Life* (New York: Kenedy, 1954), p. 106.

BROWNSON'S QUEST FOR SOCIAL JUSTICE

When Orestes Brownson entered the Catholic Church, he said he felt like a man who had finally reached shore after a jumping-journey across crumbling ice-floes. The ice-floes of his simile were the radical schools of social thought that he had gingerly tested as possible ways of changing the social injustices of his world. For Brownson found Catholicism not only as a pilgrim seeking religious truth, but even more as a crusader in quest of social justice. In that quest Brownson blazed a trail any modern liberal might follow. Brownson found that there were only two forces that could change the social order: atheistic socialism, that would destroy it, or Roman Catholicism, that would transform it. The world, with its injustices, still torments the consciences of upright men. The liberal's battle to change the social order is basically Brownson's fight. The choice of weapons has not really changed: the destructive force of socialism (brought up-to-date in atheistic communism) or the transforming power of the Catholic Church.

Brownson had a religious bent from his earliest years. At eight he had read through the Bible and by fourteen had memorized a great part of it.[1] Like Newman, the things of the spirit were more real to him than the pine and granite of his Vermont home. One day, shortly before the War of 1812, Brownson and a friend walked to town to watch a militia muster. Later, all he could tell about the exciting scene was that he had overheard "two old men talking on religion."[2] This from a lad of nine. Yet Brownson lived without Baptism to the age of nineteen.

As he became a man his own religious speculations gave him little comfort. To save himself from universal doubt, young Orestes joined the Presbyterians in October, 1822. But the Presbyterians failed to satisfy him. Spurning reason, Presbyterianism did not even claim her teaching was based upon divine authority. Yet she enforced it with the tyranny of a police state: ". . . while the church refused to take the responsibility of telling me what doctrines I must believe, while she sent me to the Bible and private judgment,

[1] Orestes A. Brownson, "The Convert," *Brownson's Works*, ed. by Henry F. Brownson (Detroit: Thorndike Nourse, 1884), V, 5.

[2] *Ibid.*

she yet claimed authority to condemn and escommunicate me as a heretic, if I departed from the standard of doctrine contained in her Confession."[3] The hardheaded Vermonter could not tolerate such a state of affairs. He threw over Presbyterianism and continued his search for truth.

In 1825 Brownson became a Universalist preacher. He found it not without its difficulties. To Brownson's reason eternal punishment for sin seemed to destroy God's infinite mercy. The Universalists claimed the Bible taught salvation for *all*. Now, Brownson could plainly see that the letter of revelation spelled eternal death for sinners. Since neither Universalism, nor its adversary, Presbyterianism, spoke with divine authority, the Bible's words ought logically to face the court of reason. Devoid of any infallible interpreter, they did not seem reasonable to Brownson. Yet, to claim, as his sect claimed, that really there was no difference between virtue and vice, saint and sinner, was equally unthinkable. Religion, without authority, placed Brownson in a quandary. "I had made nothing of my religious speculations, nothing of my inquiries as to the invisible and the heavenly, and reason counselled me, obliged me to leave them, to drop from the clouds, take my stand on the solid earth, and devote myself to the material order, to the virtue and happiness of mankind in this earthly life."[4]

Orestes Brownson drew up his new creed in 1829.

My creed shall consist of five points and shall embrace all the essentials of true religion.

Art. I. I believe that every individual of the human family should be *honest*.

Art. II. I believe that every one should be benevolent and kind to all.

Art. III. I believe that every one should use his best endeavors to procure food, clothing, and shelter for himself, and labor to enable all others to procure the same for themselves to the full extent of his ability.

Art. IV. I believe every one should cultivate his mental powers, that he may open to himself new sources of enjoyment, and also be enabled to aid his brethren in their attempts to improve the condition of the human race, and to increase the sum of human happiness.

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[3] *Ibid.*, p. 13.

[4] *Ibid.*, p. 40.

Art. V. I believe that, if all mankind act on these principles, they serve God all they can serve him; that he who has this faith and conforms the nearest unto what it enjoins, is the most acceptable unto God.[5]

Flatly denying Christ's "Only one thing is necessary . . ." Brownson shouted from the housetops that food and clothing were all that mattered. The best way to secure heaven was to create heaven on earth. The only God that mattered was the God of humanity. To win this earthly paradise society and government must be organized. Brownson clung to this view from 1828 until 1842.[6]

The end was clear. How best to attain it? Brownson toyed with two ideas. There was the homespun communism of Robert Owen and the bizarre individualism of William Godwin.

Robert Owen, the manager of Dale's Cotton Mills, of New Lanark, Scotland, married the owner's daughter and inherited the plant. A spinner himself, Owen was anxious to ease the lives of his workers. He improved working conditions in the plant, encouraged thrift and good housekeeping. Production increased with the contentment of his men. Owen felt he had hit upon a plan that would change the face of the earth.

According to Owen, a man is passive, not active, in his education. Only the proper arrangement of circumstances is needed to give him the courage of Hector and the wisdom of Socrates. But property, marriage, and religion have betrayed him into bondage. Free him from these chains, put him on a plane of perfect equality with his fellows, and poverty, inequality, envy and crime will be no more.[7]

Putting his theory to the test, Owen came to the New World. He bought a tract of land in Indiana and called it New Harmony. It took only a few months of unbridled communism to disenchant poor Owen and turn New Harmony into bedlam.

Though Owen's teaching never fully convinced Brownson, it did awaken him to the crying need of social reform.[8]

William Godwin's teaching was another story. Godwin, the author of *Caleb Williams,* was a successful English novelist. His

[5] *Ibid.,* p. 44. [6] *Ibid.,* p. 48. [7] *Ibid.,* pp. 41-42 [8] *Ibid.,* pp. 40-43.

daughter Mary, the creator of *Frankenstein* and the mistress of Shelley, was probably the fruit of his philosophy. For Godwin, life was a matter of justice. His intrinsic goodness determines each man's due. The better a man is, the more he has a claim on my love. "If his father, mother, or sister are more worthy than mine, then am I to love them more than mine."[9] On this basis of right, such institutions as marriage, property, and government are impossible. How pledge unwavering allegiance to one nation when the land across the border may be better? No undying fidelity to this woman, when the next may surpass her in virtue! Godwin did not abolish private property. Social justice, however, decreed that property belongs to him who needs it most. "If my neighbor needs what is in my possession, or some portion of it, more than I do, he has the right to take it without asking my leave. This doctrine rather pleased me, for I had less than my share, and therefore more to gain than to lose by it."[10]

Anarchy was Godwin's aim. He taught that the tyranny of civil government is the cause of evil in man. It must go and a reign of justice will arise. Man is eminently reasonable, with no horizon curtaining the vista of his mind's perfection. When this noble creature finds his rights respected and his freedom untrammelled, he will wholeheartedly observe the dictates of justice and Godwin's paradise on earth will begin.

For all his absurdity, Godwin profoundly influenced Brownson. He admits that, until he became a Catholic, he never tried to coerce his children's intellectual freedom by raising them in any religion. Why were his ideas better than theirs or another's?[11] Despite his enthusiasm, Brownson found the chink in Godwin's armor of justice.

> Man is social by nature, and he has wants which can be met only by the provisions of society. Grant that the depravities of individual character originate in government, kingcraft and priestcraft; but in what have these originated? If they are unjust, as you maintain, there must be a source of injustice prior to them, and independent of them.[12]

Governments were no better than the men who made them. The problem then was to reform the individuals. But merely appealing to reason is so much beating of air when addressed to a man who

[9] *Ibid.*, p. 52. [10] *Ibid.*, p. 52. [11] *Ibid.*, p. 53. [12] *Ibid.*, p. 55.

knows good and yet wills evil. The individual intelligence, no matter how enlightened, is not enough. Only an efficient organization, teaching authoritatively, could sweep away the cobwebs of prejudice and superstition that stranded men's minds and bound their wills.

The inspiration of such an organization entered his life with the charming Fanny Wright.

In 1824 Frances Wright, a young Scotswoman, visited America in the suite of General Lafayette. The land was to her liking; but slavery, not at all. With the help of Thomas Jefferson she founded a utopia for slaves in Nashoba, Tennessee. Within two years her dream went the way of Owen's New Harmony. But the land was brave and Fanny was young. And there were other than black men to free from their shackles. "The three great enemies to wordly happiness were held to be religion, marriage or family, and private property. . . . For religion we were to substitute science, that is, science of the world of the five senses only; for private property, a community of goods; and for private families, a community of wives."[13]

Religious superstition lived on the bogey of hell. Love was nothing but passion. The institution of marriage turned an instant of weakness into a lifetime of bondage. As Henry Brownson delicately phrased it: Fanny hoped the day would dawn "when, if a woman were a mother, the question would not be asked whether she were a wife."[14]

Only education could smash the manacles of convention. Fanny's state would take the child from his parents at the age of two. This would serve two purposes. First of all, it would render the permanence of marriage totally unnecessary. Without a family to support, the acquisition of private property could not be justified. A new era of freedom would begin. Secondly, the children, groomed to live in a communist state from their earliest years, would be the ideal citizens of tomorrow.[15]

The plan was radical, but it proposed to establish a system of free education that Brownson felt was essential to human progress.

[13] *Ibid.*, p. 60.

[14] Henry F. Brownson, *Orestes A. Brownson's Early Life: From 1803 to 1844* (Detroit: H. F. Brownson, 1898), p. 40.

[15] Brownson, Orestes A., *op. cit.*, V, 60.

After listening to her lecture in Auburn, New York, "Mr. O. A. Brownson held out the hand of fellowship," as Miss Wright primly put it. He agreed to become corresponding editor of her *Free Enquirer.*

The success of their venture depended upon control of the schools. To capture the schools in the state of New York, Fanny Wright, and her associates, formed an underground movement very much like the Carbonari of Europe.

> The members of this secret society were to avail themselves of all the means in their power, each in his own locality, to form public opinion in favor of education by the state at the public expense, and to get such men elected to the legislature as would be likely to favor our purposes. How far the secret organization extended, I do not know; but I do know that a considerable portion of the State of New York was organized, for I was myself one of the agents for organizing it.[16]

In 1828 Fanny's fellow conspirator, Robert Dale Owen, New Harmony Owen's son, helped to found *The Workingman's Party* in Philadelphia. The age of Jackson was dawning, and democracy was riding the crest of the political wave.

> We hoped, by linking our cause with the ultra-democratic sentiment of the country, which had had, from the time of Jefferson and Tom Paine, something of an anti-Christian character, by professing ourselves . . . champions of equality, by expressing a great love . . . a deep sympathy for the laborer . . . by denouncing all proprietors as aristocrats, and by keeping the more unpopular features of our plan as far in the background as possible, to enlist the majority of the American people under the banner of the Working-Men's Party. . . .[17]

For a year Brownson gave the Party loyal support. The movement very nearly grew to the proportions of a dominant political organization. Several leading journals of the National Republican Party sustained it.[18]

But a year of conspiracy convinced Brownson that the Workingman's Party was not what he was looking for. The Party could only stir up futile class warfare without hope of righting labor's wrongs. For the working-men were neither numerous enough nor strong enough to wield the power of the state.

[16] *Ibid.*, p. 62. [17] *Ibid.*, p. 63. [18] Brownson, Henry F., *op. cit.*, p. 47.

Capital and credit, in its various forms and ramifications, is too strong for them. The movement we commenced could only excite a war of man against money; and all history and all reasoning in the case prove that in such a war money carries it over man. Money commands the supplies, and can hold out longer than they who have nothing but their manhood. It can starve them into submission.[19]

Moreover, Brownson had never fully approved of Fanny's "free-love" theories—at least "not in the present state of society."[20] Nor, as the father of a family, was he now so convinced that the state was necessarily the best teacher of his children. Education devoid of spiritual principles suddenly seemed gross. Even the religion of humanity grows cold if its God is nothing but a cultured animal. Would this "sort of learned pig," Frances Wright's citizen of tomorrow, be worth the sweat of a social savior?

In 1830 Brownson abandoned the Workingman's Party by supporting the Jackson candidate in New York's gubernatorial race.[21]

Though the young reformer had hit upon socialism's fundamental weakness, its crass materialism, he never underestimated the socialist's devotion to his cause. In words that have the modern ring of Whittaker Chambers about them, Brownson says:

I am convinced by my own experience that our philanthropists and world-reformers may become so engrossed in their plans that they do not experience that aching void within, that emptiness of all created things, which we sometimes imagine. . . . Even failures do not at once discourage them, for they find their relief in their doctrine of progress. . . . We have failed today, but we shall succeed tomorrow. . . . Individuals die, but the race survives, is immortal.

We cannot reach the socialist, who has made a religion of his socialism, by appeals to his love of happiness, or to the failures of his undertakings. . . . He has certain aspects even of Christian truth. . . . In those aspects of truth which he has, and to which he is devoted, we must take our point of departure in leading him to renounce his errors.[22]

His time in the Workingman's Party convinced Brownson that not class warfare, but only co-operation among all levels of men could bring about a paradise on earth.[23] That co-operation could only take its stand upon heroic self-sacrifice. If socialist devotion

[19] Brownson, Orestes A., *op. cit.*, V, 64. [20] *Ibid.*, p. 61.
[21] *Ibid.*, p. 63. [22] *Ibid.*, pp. 49-50. [23] *Ibid.*, p. 64.

must be denied, then only the heroism of religious conviction could fashion the strong fiber of such a co-operative effort. "I had fixed it in my mind that the creation of an earthly paradise . . . was the end for which I should labor; and I saw that I could not gain that end without the agency of religion. Therefore I . . . resumed my old profession of a preacher, though of what particular Gospel it would be difficult to say."[24]

The religion Orestes Brownson preached was nothing more than naturalism. In Jesus Christ burned the spark of divinity that glowed in the hearts of all men. "I took him as my model man, and regarded him as a moral and social reformer, who sought, by teaching the truth under a religious envelope, and practising the highest and purest morality, to meliorate the earthly condition of mankind."[25]

Using the Bible as any good Protestant might, Brownson followed the example of the carnal Jews and gave an earth-bound sense to all the prophecies of the Messias. The words of the great Unitarian, William E. Channing, did not fall upon rocky ground when Brownson read his eulogy to the *Dignity of Human Nature*. In his revolt against grim Calvinism, Dr. Channing had turned to Pelagius. As one of his fellow ministers impishly put it: "Dr. Channing makes man a great God and God a little man." Pelagian or not, Unitarianism gave Brownson new hope. In 1832 he became the pastor of a Unitarian flock in the rustic village of Walpole, New Hampshire.[26] Here Brownson sat down to a methodical study of philosophy and theology.[27]

Benjamin Constant's *Religion Considered in its Origin, its Forms, and its Development* was just the kind of thought Brownson needed to formulate his own religious ideas as a springboard to social progress. Constant, a Liberal politician and philosopher out of tune with the reactionary France of Charles X, believed, nonetheless, that religion was an instinct deeply ingrained in human nature. The *expression* of this instinct, however, must develop with the race's intellectual progress. Each generation will necessarily embody this instinct in fixed forms and institutions.

[24] *Ibid.*, p. 66. [25] *Ibid.*, p. 69.

[26] Brownson, Henry F., *op. cit.*, p. 85.

[27] Brownson, Orestes A., *op. cit.*, V, 70.

But as men move forward these institutions must become antiquated, and have to be replaced.

The point of the theory which struck my attention, and influenced my studies and action, was the fact alleged, that man naturally seeks to embody his religious ideas and sentiments in institutions, and that these institutions serve as instruments of progress. What we now want, I said, is a new religious institution or church, one that will . . . respond to all the new wants which time and events have developed.[28]

In its day, Brownson believed, Catholicism had done its work. Protestantism, no religion at all, was the revolt of modern man against an antiquated institution. A new church must now rise upon the ruins of Rome to meet the needs of a new race of men and carry them on to progress. This new church was the Church of the Future, and Brownson became its prophet.[29]

Of Boston's seventy thousand souls, between twenty and thirty thousand did not regularly attend any religious meeting.[30] Most of them belonged to that working class that a socially conscious Protestantism successfully kept consigned to "its place." On the fringe were intellectuals, too closely hemmed in by Protestant orthodoxy. Lastly there were those who felt that the evangelical churches had failed to make men holy.[31] When Brownson vainly tried to unify the teaching of his Unitarian brother ministers, they suggested that the irksome preacher take his method to Boston's "infidels."[32] On the last Sunday of May, 1836, in Boston's Lyceum Hall, Brownson addressed his new congregation on the *Wants of the Times*.[33] With this sermon the *Society for Christian Union and Progress* was born. And every week, for seven years thereafter, Brownson preached Christ, the social reformer and democrat, to about five hundred devoted followers.[34]

Henry Brownson wryly points out:

The citizens of Boston generally were much pleased with the idea of having these disorganizers, agrarians, infidels, as they called them, gathered into a religious society and brought under religious influence.

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[28] *Ibid.*, p. 73. [29] *Ibid.*, p. 74.
[30] Brownson, Henry F., *op. cit.*, p. 138. [31] *Ibid.*, p. 143.
[32] Sister Mary Rose Gertrude Whalen, C.S.C., *The Influence of Orestes Augustus Brownson* (South Bend, Indiana: The Chimes Press, 1936), p. 23.
[33] Brownson, Henry F., *op. cit.*, p. 138. [34] *Ibid.*, p. 140.

. . . They were far from being willing to allow him [Brownson] to animadvert freely on what was faulty in existing institutions, whether of church or state, and to entertain his hearers with any projects of reform beyond those of individual reform.[35]

The *Society for Christian Union and Progress* rested upon Benjamin Constant's premise that the expression of man's religious instinct is progressive. Doctrinally, Brownson Christianized the pantheistic basis of the St. Simonians' corporative state.[36] As a result of the social action of the Society, he hoped that the Church of the Future would arise, and with it, a paradise on earth.

The mission of Jesus Christ, Brownson taught, was one of atonement. Not atonement for sin, but rather at-one-ment between two forces fighting for power in His age: the spiritualism of Asia and the materialism of Greece and Rome. From spirit came God, the soul, the priesthood, faith, heaven, eternity. Out of matter came man, the state, reason, earth, and time. Their striving for power pitted God against man, state against priesthood, faith against reason, earth against time.

Now, if we conceive Jesus as standing between spirit and matter, the representative of both—God Man—the point where both meet and lose their antithesis, laying a hand on each and saying, "Be one, as I and my Father are one," thus sanctifying both and marrying them in a mystic and holy union, we shall have his secret thought and the true idea of Christianity.[37]

The old Catholic Church, according to Brownson, had never fully understood Jesus' message. The apostles preached a spiritual kingdom and condemned matter as intrinsically evil. Protestantism

[35] *Ibid.*, p. 148.

[36] The disciples of St. Simon conceived the ideal state as a smoothly operating organism, perfectly reconciling, in itself, the demands of matter and spirit. This reconciliation was brought about by dividing society into three classes: the artists, the scientists, and the industrial workers. The two latter classes, under the wise influence of the artists, humanists, *par excellence,* would meet the demands of man's total nature by their co-operative productivity. This perfectly balanced society would manifest, in its turn, the perfection of God. "This ocean of matter in which we swim is the body, or better yet, the heart of the infinite being we call God." J. Tonneau, "Saint-Simon," *Dictionnaire de théologie Catholique,* XIV, col. 790-94.

[37] Brownson, Orestes A., "New Views of Christianity, Society, and the Church," *Brownson's Works,* IV, 8.

was the revolt of matter against spirit, the claims of this earth against the dreams of mystics. Obviously neither church had grasped Jesus' full teaching. The Church of the Future would be the true church of Christ, calling a truce to this war of matter and spirit.

> . . . the new doctrine of the atonement reconciles these two warring systems . . . spirit is real and holy, matter is real and holy . . . God is holy and man is holy. . . . One is not required to be sacrificed to the other; both may and should coexist as separate elements of the same grand and harmonious whole.[38]

Brownson's concept of the atonement of Jesus would divinize humanity by uniting it with God. As a consequence, inhumanity would become as rare as sacrilege.

> Man will shudder at the bare idea of enslaving so noble a being as man. . . . Wars will fail. . . . Man will not dare to mar and mangle the shrine of the Divinity. . . . Education will destroy the empire of ignorance. . . . Civil freedom will become universal. . . . All will be seen to be brothers and equals in the sight of their common Father. The church will be on the side of progress. . . . Industry will be holy. The cultivation of the earth will be the worship of God. Workingmen will be priests. . . . He that ministers at the altar must be pure, will be said of the mechanic, the agriculturist, the common laborer. . . .[39]

"The Christian thought, as it existed in the mind of Jesus of Nazareth, I maintained, was coincident with democracy."[40] His kingdom was not merely interested in a man's soul. It was a kingdom of peace and justice for the poor. "The Spirit of the Lord is upon me, because he hath anointed me to preach glad tidings to the poor to heal them that are bruised, to bind up the broken hearted, to set the captives free." The poor were the heirs of his kingdom and the wealthy were dispossessed. Publicans and harlots would be honored sons and daughters when the scribes and the Pharisees were begging at the gates. Pomp and human pride would be stripped away. Simple naked humanity became divine in Christ the Atoner. The kingdom of Christ would be the kingdom of the common man.

[38] *Ibid.*, p. 47.
[39] *Ibid.*, pp. 48-49.
[40] Brownson, Orestes A., "The Convert," *Brownson's Works*, V, 99.

Here was that Christian democracy, as I called it, which constituted the substance of my preaching for ten or eleven years. It was substantially the doctrine of Dr. Channing. . . . It had a powerful champion in the unhappy Abbé de La Mennais. . . . Even the pious and philosophical Rosmini seemed, in his work on the *Five Wounds of the Church,* to look towards it. . . . It can be detected, in some of its phases, in Padre Ventura's famous Funeral Oration on Daniel O'Connell. It is, as the Cardinal Archbishop of Rheims has well remarked, "the great heresy of the nineteenth century."[41]

It is Christ, the great democrat, who brings the truth that makes men free. His government would rule for the common good of all men, irrespective of the accidents of birth, rank or condition. But before Christian democracy could become a practical reality, Brownson saw it had to have the patronage of some influential organization. Its very ideal of justice and equality pointed out the path to be followed.

I saw or thought I saw in the American political constitution the germ of the very organization I was in pursuit of. . . . It was thought that, by uniting with the Democratic party, at once the conservative and the movement party of the country, and indoctrinating it with our philosophical, theological, and humanitarian views, we could make it the instrument of realizing our ideas of men and society.[42]

In 1838 Brownson founded the *Boston Quarterly Review,* and every issue, after the first, was devoted to this plan of indoctrinating the Democratic Party with the ideals of Christian democracy.[43] Among its contributors could be found some of New England's flowering *literati:* the historian, George Bancroft; the philosopher, Theodore Parker; the social thinker of Brook Farm, George Ripley; and the blue-stocking defender of female rights, Sarah Margaret Fuller.[44]

Bancroft, especially, seemed anxious to enlist Brownson's fine mind in the cause of Democracy and candidate Martin Van Buren. In a letter to Brownson he said:

With your newspaper which I often see, I am much charmed. On the principle of the advance of humanity Mr. Van Buren is sincerely with us. That and that only is the cause of the intense bitterness of the Whigs. . . . The country is Democratic; the people need a higher

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[41] *Ibid.,* p. 101. [42] *Ibid.,* p. 110. [43] *Ibid.,* p. 111
[44] Brownson, Henry F., *op. cit.,* p. 219.

conviction, a clearer consciousness of its democracy. It is during Mr. V. B.'s administration, that the work will go on. The government cannot be improved except by the advance and improvement of the people.[45]

Shortly after Van Buren was inaugurated, Bancroft, now collector of the port of Boston, offered Brownson the stewardship of the Marine Hospital in Chelsea. To the victor belongs the spoils! After some hesitation Brownson accepted, on condition that his position would in no way hinder his freedom to think and write as he pleased.[46]

Eighteen thirty-six was not a happy year for radicals. For the past half-decade the country had been living on a dangerously expanded economy. Public lands offered a field-day for speculators buying on easy credit and gambling on the future. The bottom shifted and rumbled when the Jackson Administration demanded specie payments for public lands. It sagged and crumbled when grain failed in America and Europe; English creditors called in American loans, and the out-of-work shuffled aimlessly amid the shambles of 1837.[47]

Unemployment and depression were enough to cool Brownson's enthusiasm for the Democratic Party, but there was something else that made him strike out at Van Buren's administration in the crucial election of 1840. He saw what the Party was doing to himself:

> I found myself acquiring a prominent position in the Democratic Party, and in a fair way of becoming one of its trusted leaders; but in proportions as I acquired the confidence of the party, I found myself less disposed to insist on my doctrines of social reform. . . . I might aspire to the highest posts in the state and nation, and even gain them . . . but in gaining them, I must give up my personal freedom and independence, and follow as well as lead my party. . . . Let me go on as I am going . . . and I shall forget all my early purposes, abandon the work to which I have consecrated my life. . . .[48]

Disgusted with what he considered to be the political hypocrisy of the Democrats, the only straightforward thing to do was to make

[45] *Ibid.*, p. 180.
[46] *Ibid.*, p. 212.
[47] Reginald C. McGrane, "The Panic of 1837," *Dictionary of American History*, ed. James T. Adams, IV, 208.
[48] Brownson, Orestes A., "The Convert," *op. cit.*, V, 119.

use of Bancroft's guarantee and publish his views on democracy, cost what it might. In July, 1840, four months before Van Buren had to battle "Tippecanoe and Tyler too" at the polls, Brownson's essay on *The Working Classes* appeared in *The Boston Quarterly*. St. Simonian in content, and not differing from anything he had said or previously published, this *summa* of his social thought raised a furore by the very impact of its systematic thoroughness.

The Democrats, he chided, proudly called themselves the "party of equality against privilege." And yet, they did nothing to strike at the roots of inequality. Under the wage system those who produce the wealth of the land with their hands grow poorer while "the highest salaries are attached to the offices which demand of their incumbents the least amount of actual labor, either mental or manual. . . ."[49] Comparing the two systems of labor for wages and slave labor, the latter seems less oppressive. The wage-slave bears all the burdens of freedom and none of its blessings. Why does the average worker take so little interest in the negro slave? Simply because he feels that if anyone is to be free, he has first call.

Political freedom is mockery to a man chained with poverty. The very administration of justice is usually too expensive really to defend his rights. Nor are all men truly equal before the law. In the state of New York, workers are imprisoned because they dared to strike for a just wage. "Yet manufacturers, flour dealers, physicians, and lawyers may band together on the same principle, for a similar end, form their trade unions, and no law is violated."[50] By letter of the law, the penalties for crimes are visited upon rich and poor alike with blind impartiality, but little equity. The sentence may mean a fine, or, failing that, imprisonment. Twenty dollars means nothing to a rich man, but a poor man may have to put half a year's labor upon the block to keep himself out of jail.

If the Democrats would sincerely restore equality, said Brownson, they must first of all destroy the priesthood. "The priest is universally a tyrant, universally the enslaver of his brethren and, therefore, it is Christianity that condemns him."[51] The priesthood is a class set apart. Every social messias has set upon it as an enemy of progress. It was so with the prophets, it was so with

[49] Brownson, Henry F., *op. cit.*, p. 241.
[50] *Ibid.*, p. 256.
[51] *Ibid.*, p. 245.

Jesus Christ.[52] The priesthood, Catholic and Protestant alike, is based upon authority—yet it denies the authority of reason and wages war against freedom of thought. Commissioned to battle sin, it condemns only sins no one commits. Its pulpits are silent when, before them, wealthy parishioners grind their workers into dust. What are these hireling priests doing to set up the kingdom of God on earth?

Once the priesthood is finished, pure Christianity will establish Christ's kingdom of peace. Justice will reign and the laws of the land will defend the workers. "The first legislation wanted was such as would free the state and federal governments from the control of the banks and secure the destruction of the latter. Then all privilege and monopoly should be abolished, hereditary descent of property with the rest."[53]

Secondly, the danger that Hilaire Belloc was to call "The Servile State" was real. Large corporations were rising from the death of competition.

> The multiplication of large corporations is bringing the laborers under the control of corporate bodies, which check individual enterprise, lessen competition between individual capitalists, bind the capitalists together in close affinity of interest, and enable them to exert sovereign control over the prices of labor. In a few years more they will be able to reduce wages to the minimum . . . and there will grow up around them a population enfeebled in mind and body, without either the mental or physical energy to shift its employment or make a firm stand for the amelioration of its condition.[54]

Brownson did not demand a strong central government. But to stave off the day when a single corporation might be strong enough to dictate to a state, he did demand that the governments of the individual states control, within limits, business' rising power. So long as the central government did not positively legislate against labor, let it "leave all the great interests of the country to the natural and immutable laws of trade."[55]

While condemning the concentration of wealth, Brownson did not question the natural right to private property. But he did not think this natural right extended to inheritance.[56] By inheritance

[52] *Ibid.*, p. 244. [53] *Ibid.*, p. 248. [54] *Ibid.*, p. 283. [55] *Ibid.*, p. 285.
[56] *Ibid.*, p. 261.

the reign of the wealthy was perpetuated without toil. God gave the earth so that each might have his fair share. In a democracy all men ought to be equal. Inheritance denied an equal distribution of land to all.[57] Inheritance must go.

In its broad line, this was Brownson's plan for reform. He was realistic enough to admit that this plan would never be peacefully legislated. Nor was the time yet ripe for the bloody revolution that would raise Brownson's concept of Christian democracy to power. But an opening might be made in men's minds by discussing the problem; hence Brownson's essay.[58]

Discussion there was a-plenty. Had the Whigs hired Brownson to betray their Democratic rivals, he could not have better served them. His unfailing logic showed all just how far the Democratic Party would have to go to win that equality for the masses of which they boasted. And, of course, no good American could tolerate such Jacobin nonsense! The Democrats tried to disavow Brownson, but to no avail. Though the Panic of 1837 did more than its share, Van Buren blamed his defeat in November upon Brownson's stupid straightforwardness.[59]

His experience with the Democrats had disillusioned Brownson. The presidential race of 1840, with its ballyhoo and hysteria, revealed the utter shallowness of the mass of men. How many social saviors had risen to lead men to new heights? Yet, despite their efforts, man had not added an inch to his social stature. Was Brownson so much wiser than these reformers that he would succeed where they had failed? No. It would take more than a political party or a self-appointed prophet to bring Christian democracy into existence. Neither a political party nor the school of a prophet was stronger than the men who made it up. Christ's democratic way of life seemed to demand more than poor human nature had to offer.

> Man is now below what I would have him, and behind the goal I propose for him. I propose his progress; I propose to elevate him in virtue and happiness. But if he is below what I would have him, how, with him alone, am I to elevate him? Man is what he is, and, with only man, how am I to make him, or is he to become, more than he

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[57] *Ibid.*, p. 264. [58] *Ibid.*, p. 248.

[59] Henry F. Brownson, "Brownson," *The Catholic Encyclopedia*, III, 1-2.

now is? . . . No man can rise above himself, or lift himself by his own waistband.[60]

A study of Pierre Leroux, a St. Simonian associate of George Sand and Abbé de Lamennais, gave Brownson an inkling of an answer.

All nature, taught Leroux, witnesses the truth that there can be no growth save by assimilation from without. No acorn becomes an oak without soil, no cub a bear without food. Nor can a man grow in body or in soul without food for that body and reality for that soul. For Leroux objectivity was essential, and he solved the perennial difficulty of objective knowledge by pointing out that thought is a synthesis of two facts: subject and object. For Brownson, shut up in Hume's sensist world, this was lifting the latch on intellectual reality.[61]

The subject cannot think without the concurrence of the object and the object cannot be thought without the concurrence of the subject, or thinker. . . . The object affirms itself in the fact of consciousness as object, as distinct from, and independent of, the subject; and the subject recognizes itself as subject, as thinker, and therefore as distinct from and opposed to the object.[62]

Being finite, man does not know himself immediately. Only God can be the object of His own intelligence. Man totally depends upon the object outside of himself, not only for his knowledge, but as a condition of his existence and his progress.

Man lives and can live only by communion with what is not himself. . . . In himself alone, cut off from all not himself, he is neither a progressive nor a living being. His body must have food from without, and so must his heart and his soul. Hence his elevation, his progress, as well as his very existence, depend on the object. He cannot lift himself, but must be lifted by placing him in communion with a higher and elevating object.[63]

According to Leroux, there are three types of communication necessitated by human existence and progress: communication with nature, with other men, and with God. A man communicates vith nature through property, with his fellowmen through the

[60] Brownson, Orestes A., "The Convert," *op. cit.*, V, 123.
[61] *Ibid.*, p. 124. [62] *Ibid.*, p. 128. [63] *Ibid.*, p. 129.

family and the state, and with God through humanity. Brownson agreed that the first two communications were indispensable for human living. And a raising to some kind of union with God was needed if the human race was to progress. But communing with God through humanity was not essentially different or more noble than man's work-a-day contacts with his neighbors. Such a communication would give a man nothing he did not already naturally possess, and consequently would not raise him above what he already was.[64]

> God, as the divine object of our life, must present himself in a higher order, or we are not elevated above or advanced beyond what we already are. I was obliged, then, either to give up all my hopes of progress, or abandon my doctrine of no God but the God in man. . . . I must recognize God as superior to humanity, independent of nature, and intervening as Providence in human affairs, and giving us, so to speak, more of himself, than he gives in nature.[65]

If men were to progress, Brownson concluded, God would have to take a hand in human affairs and lift men to new heights by somehow lifting them to Himself. Here was an approach to the supernatural, an approach that led to a new sphere of religious reality. The concept of a providential creator, lifting humanity with careful hands, was a far cry from the remote Jehovah of Calvin or the powerless mechanic Hume called God.

But had God ever found a way to raise men up to Himself and progress? Scanning history Brownson pointed out that God had sent out certain men to lead the race, or at least a part of it, forward. Brownson ventured that, at different times in history, God lifted certain "providential men to an extraordinary or supernatural communion with himself; they would live a divine life, and we by communion with them would also be elevated, and live a higher and more advanced life."[66] Zoroaster, Confucius, the prophets, all were men on a mission from God: to communicate to humanity a fuller share of the divine life. But Jesus Christ was the providential man for the ages. He came with the fullness of divine life and truth. The man Jesus Christ, said Brownson, might well have been taken up into immediate union with God. Since life is such a union of subject and object, Christ could be said to live a

[64] *Ibid.*, p. 131 [65] *Ibid.*, p. 132. [66] *Ibid.*, p. 133.

divine-human life. Was not the Incarnation the actualization of the divine in the human?[67] By communing with Christ in their turn, the apostles lived a life that made them one with God and one with each other, for Christ, the divine-human life, was their object. This communication raised them above their natural life and put them forward on the path to progress. This kind of communication, Brownson thought, was what the Church meant when she talked of the mystery of Holy Communion.[68]

When the apostles became the objects of their disciples' knowledge, they passed on Christ's divine life from one generation to the next. This communication of life down through the ages, according to Brownson, was what the Church means by apostolic succession.

> A virtue evidently, according to the principle of life, must have been communicated by the apostles to their successors. They who have not received this virtue cannot be true ministers of Jesus. For how can I communicate to others the divine life of Jesus, if I have not myself received that life? The doctrine of apostolic succession teaches us simply that the church has held that this divine life is communicable from man to man by spiritual generation. Hence with singular propriety has she called her clergy, *spiritual fathers*.[69]

This participation in the divine life gave true meaning to the divinity of humanity and the brotherhood of men under the fatherhood of God.

> The injury done to the life of one man is an injury done to the life of all men; the least significant member, however incrusted with filth or polluted with sin, cannot suffer but the whole body must suffer with him. Regard for our own welfare and distinterested regard for others may combine then to ameliorate the moral, intellectual, and physical condition of mankind.[70]

In applying Leroux's philosophy of life to Christianity Brownson discovered Christ. Christ is the very heart, the life of Christianity. For the first time he realized that Christianity without Christ was nothing but a club. True Christianity is dynamic, a participation in the life of Jesus Christ. Those who share in this Christ-life form one universal organism, the Church.

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[67] Brownson, Orestes A., "The Mediatorial Life of Jesus," *Brownson's Works*, IV, 149, 169.

[68] *Ibid.*, p. 165. [69] *Ibid.*, pp. 162-63. [70] *Ibid.*, p. 165.

Hence I have the church, not as an association . . . of individuals, but as an organism, one and catholic,—one because its life is one, catholic because it includes all who live the life. . . . The life of Christ is . . . the principle of life, and, operating in the body, assimilates individuals as the human body assimilates . . . food. . . . It [the church] is no sham, no illusion, but the real body of Christ, a real living organism, and in some sense a continuation of the Incarnation.[71]

Since progress and salvation depended upon living this Christ-life, no one could advance to the heights of Christ's kingdom without it. Outside of Christ's church there was no salvation.[72] Since it was the sole source of salvation, the only way to the kingdom of God, this church obviously had ample authority to teach. Its Bible, holding the doctrine of life, was, beyond dispute, the word of God.[73]

Superficial as his concept of the Mystical Body may have been, Brownson had come to see that God could somehow supernaturalize human nature by quickening it with a supernatural principle that would lift it to a goal above its capabilities. Here was the answer to the mystery of progress.

But if God had found a way to lift men up, where was that way? Which of the sects that cluttered Christendom was the living church of Christ? The Protestant sects, with one possible exception, could claim to be nothing but man-made associations of pious people. Their pedigree stemmed from some year after the dawn of the sixteenth century and they could trace no unbroken line of ancestry back to Christ, the God-man. For the man who believed God had established a church, there were only two choices, as Brownson saw it: the Quakers or Roman Catholicism.

The Quakers made themselves equal to Christ by claiming that God lifted each man of them to immediate union with Himself in this life through the inspiration of the Holy Ghost. The Quaker Church, they claimed, was a realm of truth, righteousness and love stemming from immediate union with God. It was not the way of progress, but rather its culmination and end, perfection. Brownson denied this claim. The facts of the case belied it.

[71] Brownson, Orestes A., "The Convert," *Brownson's Works,* V, 147.

[72] *Ibid.*

[73] Brownson, Orestes A., "The Mediatorial Life of Jesus," *op. cit.*, IV, 169.

My mistakes concerning the church formerly arose from not making a distinction between the church as a mediator, and the end to be effected. I saw clearly the end, and stated, if we had that we wanted nothing else. In this I was right. But it so happened, the world had not attained the end, the mediatorial work was by no means completed. Means are still wanted. This I saw, and then I looked around to find what provision of means God had made for us, and I found that these means were all embodied in the Church Catholic.[74]

If the end had not been attained, then only Roman Catholicism could claim to be the means to that end. For it alone embodied Brownson's concept of the living church of Christ. It alone traced its ancestry back to Jesus Christ, the divine-human object. Christ's life was passed on by the Church. Because this life is a communication of subject with object, this church has to be visible. Necessarily the Church demands the adherence of its members, for it alone is the channel of Christ's life. In passing on this life it cannot fail, for "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it . . ." and again, "Lo, I am with you all days, even to the consummation of the world."[75]

If Christ is God, and by the middle of 1844 Brownson understood this in the Catholic sense,[76] then the Roman Catholic Church is the way He chose to lift men up to progress.

In the church is ever present the Holy Ghost, who proceeds from the Father and the Son, but who is one with the Father and the Son. As in the days when Jesus, as son of Mary, tabernacled in the flesh, we would have approached him bodily, and sat at his feet in order to come to God and learn of him; so now we must approach the church, the reproduction and continuation, so to speak, of his body. . . . Such is our radical conception of the church. It is to Christ what Christ was to the Father. . . .[77]

On Oct. 20, 1844, Orestes A. Brownson abjured Protestantism and became a Catholic. He faced and answered the problem confronting many thoughtful men today. There are two ways to

[74] Brownson, Henry F., *Orestes A. Brownson's Early Life,* pp. 465-66.
[75] *Ibid.,* pp. 456-57.
[76] *Ibid.,* p. 464.
[77] Brownson, Orestes A., "Sparks On Episcopacy," *Brownson's Works,* IV, 562.

change the social order: destroy it with socialism, or reform it with religious truth. No one better than the man who sifted to nothingness the dreams of Godwin, Owen, Fanny Wright, and the St. Simonians knew the futility of socialism. Christ, with His "only one thing is necessary," brings the answer.

> St. Bernard, living on the water in which pulse had been boiled . . . is more to be envied than Apicius at his feast; and far better was it for Lazarus, who begged the crumbs that fell from the rich man's table, than for the rich man who fared sumptuously everyday. . . . You must once more make voluntary poverty honorable, and canonize anew, not your rich old sinner, gorged with the spoils of widow and orphan . . . but the man who voluntarily submits to poverty, that he may lay up riches in heaven. . . .
>
> God has told us what is the kingdom of heaven, in what it consists, and how we may enter therein. . . . Raise man above the world, if you would make him blessed while in the world.[78]

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[78] Brownson, Orestes A., "Church Unity and Social Amelioration," *op. cit.*, IV, 525.

THE LAYMAN AT MASS

The layman who is without explicit knowledge of the capacity in which he assists at liturgical worship is not thereby deprived of his essential relation to it. At Mass, for example, he intends to assist in the capacity which the Church understands him to have. Thus, even though his active participation be at a minimum, there can be no question but that he really joins in the offering of the sacrifice and really receives the fruits thereof. On the other hand, the layman who is explicitly conscious of the capacity in which he assists at Mass, will assist more intelligently. For he understands that the sacrifice which the priest is offering and the prayers which he sings or speaks are his sacrifice and his prayers. And he knows further that they are his, not insofar as he is an individual person, but insofar as he is a member of the Christian community.

—The Rev. Dr. James Rea, in *The Common Priesthood of Members of the Mystical Body* (Washington: The Catholic University of America Press, 1947) pp. 224 f.

Answers to Questions

AUDIBILITY OF THE WORDS OF CONSECRATION

Question 1: In what sense must words of consecration at Mass be audible? Does this mean that the priest must hear every syllable, or is it sufficient if he merely hears sound proceeding from his lips?

Question 2: What is the obligation of a priest who fears that in the past he has offered many Masses without pronouncing the words of consecration audibly? In other words, he fears that he has enunciated these words merely with his lips and tongue, without making any sound.

Answer 1: It is the common theological teaching that a priest who would not pronounce the words of consecration in an audible tone would sin mortally, since these words constitute the form of the sacrament of the Holy Eucharist and hence must be a sensible sign. If a priest merely formed these words with his lips and tongue without making any sound he would expose the sacrament to the danger of nullity. Indeed, in this supposition, it would be almost certain that the Holy Eucharist would not be consecrated validly (Cf. Saint Alphonsus, *Theologia moralis* [Rome, 1908], *Lib.* VI, n. 414; Cappello, *De sacramentis* [Turin, 1945], I, n. 775). To pronounce the words audibly means to say them in a tone of voice that can be heard by the celebrant himself in favorable conditions—that is, when there is silence in the church and when it is evident that the priest himself is in possession of good hearing. As long as the words are audible in this sense, it makes no difference that he does not actually hear them, either because there is some noise going on or because his hearing is defective. The questioner makes a very fine distinction between hearing the individual syllables and hearing an indefined sound. I am inclined to believe that if the priest hears sound coming from his lips it is a proof that the words are sufficiently audible and that the reason why he does not hear them more distinctly is to be sought in some defect of hearing.

Answer 2: If a priest is certain that in Masses previously celebrated he has not pronounced the words of consecration audibly (in the sense explained above), the Masses must be supplied if they were obligatory by reason of stipend, pastoral office, etc., for in that case it is practically certain that he has not fulfilled his grave obligations. However, if there was some audibility, and he merely doubts if they were sufficiently audible and distinct, he is free from any further obligation on the principle: *Omne factum praesumitur rite factum.* In practice, I find it difficult to believe that a priest would celebrate Mass without pronouncing at least the words of consecration audibly; hence, doubts in subsequent years may actually be only scruples. Furthermore, if a case arises in which it is prudently judged that there is an obligation of supplying a large number of Masses, it is useful to realize that the Holy See can and does exercise the power of condoning Mass obligations (cf. Cappello, *op. cit.,* I, n. 682).

DISHONESTY IN SPORTS

Question: Is it a sin—and if so, of what nature and gravity—for a boy to make false statements regarding his age and other requirements for eligibility on entering a team in a league that offers awards for competitive sports?

Answer: This procedure would be a lie and a sin against commutative justice, since it would involve the possibility of winning a trophy or reward which in justice should be given to another team. The gravity of the sin would depend on the value and the importance of the reward which might be gained as a result of the boy's dishonesty. If only the honor of winning, or a token of slight value were the prize, the sin would be venial; if a cup or medal of considerable worth were won by the fraud, there would be a mortal sin. This question brings up a matter which should be seriously taken to heart by all Catholics who exert any influence in organized sports. We must emphasize the obligation of honesty and truthfulness. When there is question of "ringers" in competitive sports, all Catholics should strenuously oppose the present-day

tendency to sacrifice principle to the desire of winning a game or a trophy. Priests should be the leaders in opposing this deplorable tendency.

THE SPECIAL EFFICACY OF A HIGH MASS

Question: In what respect can we say that a High Mass offered for a soul in purgatory is more beneficial than a Low Mass?

Answer: It would seem that the fruits *ex opere operato*—that is, the benefits produced by the Mass as the offering of Christ as principal Priest and Victim—are the same in both a High Mass and a Low Mass. However, the liturgical additions of the High Mass—the chant, the participation of the choir, etc.—confer additional efficacy *ex opere operantis.* This efficacy includes greater honor to God and greater satisfactory benefit for those who are the recipients of the fruits of the Holy Sacrifice. From this standpoint we can say that a High Mass offered for a soul in purgatory is more beneficial than a low Mass. This principle is well illustrated by the theological teaching that if a priest who received a stipend for a High Mass celebrates a Low Mass instead, he is later bound to offer a High Mass, with the intention of applying the special liturgical features for the person who had given the stipend, though he may apply the fruits *ex opere operato* for another intention (cf. Cappello, *De Sacramentis* [Rome, 1945], I, n. 661).

HOLY COMMUNION IN THE EVENING

Question: Can Holy Communion be given in the evening in a church where Mass is actually not offered on a day when the Ordinary permits evening Mass? I am referring particularly to a First Friday in Lent, in a diocese where the Bishop allows evening Masses, though in the particular church Mass is not celebrated.

Answer: The Constitution *Christus Dominus,* as interpreted by the accompanying Instruction of the Holy Office, states that Holy Communion may be received (after a fast of three hours from solids, one hour from liquids) either immediately before, during,

or immediately after an evening Mass authorized by the Ordinary (that is a Mass begun no earlier than four o'clock). The literal interpretation of the directive demands the actual celebration of Mass to justify evening Holy Communion. Fr. John Ford, S.J., in *The New Eucharistic Legislation* (New York, 1953) follows this interpretation, and while stating that others have argued to the opposite conclusion adds: "Such an interpretation would seem to be a prohibited amplification of the concession of Norm VI" (p. 111).

BINATION ON A WEEKDAY

Question 1: In a diocese in which permission is given to priests to binate on weekdays so that the regular parish Masses may be offered on days when there is also a nuptial or funeral Mass, is it necessary that the priest who celebrates the nuptial or funeral Mass do the binating? Thus, in a parish where there are regularly two Masses, one at seven and one at eight o'clock, may the pastor celebrate both these Masses while the assistant says only the late Mass, or must the priest who offers the late Mass also say one of the earlier Masses?

Question 2: If a stipend has already been received for the early Mass which the binating priest is to offer, and then another stipend is given for the funeral or nuptial Mass, what should this priest do about the two stipends?

Answer 1: The answer would depend on the wording employed in the rescript granting permission to binate on weekdays. If there is nothing to indicate that only the priest who celebrates the nuptial or funeral Mass may enjoy the privilege, and the Ordinary has not stipulated this condition in granting the faculty, there seems to be no reason why one priest could not celebrate the two early Masses, while the other offers only the nuptial or funeral Mass.

Answer 2: The general law of the Church prescribes that, with the exception of Christmas, a priest may not accept stipends for two or more Masses on the same day (Can. 824, § 2). The rescript permitting bination on weekdays generally repeats this ruling. Hence, if a binating priest has already accepted a stipend for

an early Mass, and the stipend for a second Mass (generally, the nuptial or funeral Mass) is now offered, he could inform the donor of the first stipend that his Mass will be offered on some other day. Or, he may celebrate Mass for the donor's intention gratuitously, and then say another Mass for the stipend on another day.

FRANCIS J. CONNELL, C.SS.R.

FRIDAY BEFORE PENTECOST

Question: The day after the Octave of the Ascension which is the Friday before Pentecost always confuses me. This year I was anxious to say an anniversary Requiem Mass but did not know whether such a Mass was permitted. Please help me out for the future.

Answer: This particular day is *sui generis*. The office is said as on the Sunday within the Octave with the exception of the lessons, unless another office should fall on this day. Unless a feast of double rank should occur, a private votive Mass or a Low Requiem Mass may be said. Consequently, this year our inquirer could have offered his anniversary requiem Mass.

CONSECRATED CHURCH

Question: Our parish church is consecrated. Kindly answer the following questions concerning it: Is the pastor bound to say the Mass and Office of the Anniversary of the Dedication? Is he allowed to say them without the permission of the Ordinary? On what occasions are the candles on the walls to be lighted? May the Mass of the Anniversary be said without saying the Office?

Answer: The anniversary of the dedication of a consecrated church must be solemnly kept each year. The Mass and the Office for the entire Octave are not to be separated but must be said by the priests attached to that particular parish. There is no question of seeking the permission of the Ordinary to say this Office and Mass. The Bishop is empowered by the Congregation of Sacred Rites to appoint some other day for the anniversary if he foresees

conflicts and inconveniences arising from a clash with other solemnities.

Twelve wax candles shall burn before the crosses on the walls on the anniversary of the consecration of the church "for the whole and entire day, beginning with the First Vespers. On the Octave Day these candles may again be lighted, but there is no obligation to do so."

VEILING OF STATUES AND CRUCIFIXES IN PASSIONTIDE

Question: It would be helpful if you would give us a few words about the "Lenten curtain." Would this seem to imply no need for the veiling of the crucifix? One of the priests recently told our Sisters that it was not necessary to cover the crucifixes and statues in their chapel, since there were no public services there the last three days of Holy Week. Is this correct?

Answer: In Germany, England and France the Lenten veil or hunger cloth appeared which veiled off the sanctuary from the faithful during Lent. Father Thurston says that "even as early as the tenth century we find distinct mention of the shrouding of crosses and relics during Lent, as well as of the veil which hung between the sanctuary and the people." He goes on to say that "it hung in ordinary parish churches between the chancel and the nave. It was expressly laid down that the duty of providing such a curtain belonged to the parishioners. On the festivals which occurred during Lent the curtain was lifted up or drawn back, and also during that portion of the Mass which intervenes between the Gospel and the Orate Fratres." All of this does not necessarily imply no need for the crucifix veil. Liturgists do not agree regarding the custom of covering the images and crucifixes. Some seem to think it is the survival of the Lenten or hunger veil. Others think the Church wishes to show reverence for the mystery of Christ's death by hiding the crucifix, just as the chalice is veiled or the ciborium or tabernacle is covered with a silk veil when the Blessed Sacrament is reposed within them.

In any event we know of the regulations that all crosses and pictures in the church (on the altars) must be covered from the

first Vespers on Passion Sunday. Statues and pictures not on altars may remain unveiled. This regulation holds for all churches and chapels and the fact that the services of the last three days of Lent are not observed does not in anyway alter this legislation.

PURIFYING PROBLEMS

Question: What do the rubrics direct about purifying the communion paten in the ciborium? Is there any legislation against purifying the ciborium dry or must wine and water be used?

Answer: If Holy Communion is being distributed during Mass the celebrant returns to the altar and there the celebrant may purify his thumb and finger by rubbing them over the ciborium. He covers the ciborium and replaces it in the tabernacle. After closing the tabernacle he purifies the communion plate in the chalice.

The celebrant may use his own judgment in purifying the ciborium. He may give it a dry or wet purification. Father O'Connell states that "a dry purification alone is the practice of Roman churches. It is especially recommended when newly consecrated particles are immediately to be put into the ciborium, for a wet purification would almost leave it a little damp."

BLESSING OF CIBORIUM

Question: Is it necessary to consecrate a ciborium or is a simple blessing form used? Where do I find that blessing if it is not consecrated?

Answer: A ciborium is not consecrated like a chalice. It is blessed either by a Bishop or by a priest enjoying faculties of the diocese. The form used is the one found on the Roman Ritual, *Benedictio Tabernaculi seu Vasculi pro Sacrosancta Eucharistia conservanda.*

BAPTISMAL WATER

Question: Are we required to bless baptismal water on the Vigil of Pentecost?

Answer: The Congregation of Sacred Rights states that the blessing of the baptismal water on the Vigil of Pentecost is of precept in all parish churches, notwithstanding any custom whatsoever to the contrary. The supply of water blessed on this day would be large enough to take care of the needs of the parish until the following Holy Saturday. The ceremony is the same as that of Holy Saturday, except for the prayer recited before the entrance to the baptistry.

MISSA PRIVATA

Question: What is meant when the *Ordo* speaks of a private Mass? It often directs a certain oration to be recited in *Missa privata tantum.*

Answer: A *Missa privata* may be such *ratione solemnitatis extrinsicae* as distinguished from a Mass which is Solemn or sung. The *Missa privata* may be defined as one celebrated only for a purely private reason, in contradistinction to a *Missa publica,* which is offered for a public obligation, like the Sunday or parochial Mass. This latter distinction is the one contemplated by the *Ordo* when directing orations to be said only in private Masses.

NUPTIAL MASS ON PENTECOST VIGIL

Question: I had a wedding on the eve of Pentecost and was told by clerical friends later that I said the wrong prayers at Mass. What prayers should have been said and what was the correct sequence of them?

Answer: The Nuptial Mass was not to be said. Our inquirer should have said the Mass for the Vigil of Pentecost and added the oration or collect from the Nuptial Mass under one conclusion to the oration of the day. The same held true for the Secret and postcommunion. The two parts of the Nuptial Blessing, before the *Libera* and after the *Ite Missa est* should have been said at the usual times, even though the Nuptial Mass was not offered.

WALTER J. SCHMITZ, S.S.

Analecta

I

THE FORMULA OF CANONIZATION OF SAINT PIUS X[1]

Ad honorem Sanctae et individuae Trinitatis, ad exaltationem Fidei Catholicae et Christianae Religionis augmentum, auctoritate Domini nostri Iesu Christi, Beatorum Apostolorum Petri et Pauli, ac nostra: matura deliberatione praehabita, et divina ope saepius implorata, ac de Venerabilium Fratrum nostrorum Sanctae Romanae Ecclesiae Cardinalium, Patriarcharum, Archiepiscoporum et Episcoporum, in Urbe existentium consilio, Beatum Pium Papam Decimum, Confessorem, Sanctum esse decernimus et definimus, ac Sanctorum catalogo adscribimus: statuentes illius memoriam quolibet anno die eius natali, vigesima nempe augusti, pia devotione recoli debere. In nomine Pa✠tris et Fi✠lii et Spiritus✠ Sancti. Amen.

II

THE HOMILY *QUEST'ORA DI FULGENTE*[2]

This hour of splendid triumph which God, Who lifts up the lowly, has arranged and as it were hastened in order to set His seal on the marvellous elevation of His faithful servant Pius X in the supreme glory of the altars, fills Our heart with joy, a joy in which you, Venerable Brothers and Beloved Sons, share abundantly by your presence here. We offer heartfelt thanks then to God in His goodness for allowing Us to take part in this extraordinary event; all the more so since, for perhaps the first time in the history of the Church, the formal canonization of a Pope is proclaimed by one who had the privilege of serving him in the Roman Curia.

This day is blessed and memorable, not only for Us, who count it among the happiest days of Our pontificate, to which Providence has allotted so many sorrows and cares, but also for the entire

[1] Pronounced by His Holiness Pope Pius XII at the ceremony on the afternoon of Saturday, May 29, 1954.

[2] Delivered by the Holy Father immediately after the formula of canonization had been pronounced.

Church, which, gathered around Us in spirit, rejoices all together in a great thrill of religious feeling.

This wonderful evening the endearing name of Pius X, pronounced in the most diverse accents, spans the whole earth; it resounds in enduring testimony to the fruitful presence of Christ in His Church, by evoking everywhere aspirations to sanctity, great graces of faith, of purity, of devotion to the Holy Eucharist. God, Who rewards with liberality, bears witness to His servant's lofty sanctity in exalting him. It was this sanctity, even more than the supreme Office he held, that made Pius X an outstanding hero of the Church, and as such today the Saint raised up by Providence for our times.

Now it is precisely in this light that We wish you to contemplate the gigantic and yet humble figure of the holy Pope, so that when the shadows of this memorable day fall and the cries of the immense hosanna fade away, the solemn rite of his canonization may linger to bless your souls and help in saving the world.

1. He solemnly announced the programme of his pontificate in his very first Encyclical (*E supremi* of Oct. 4, 1903) in which he declared that his only aim was "to re-establish all things in Christ" (*Eph.* 1:10), that is, to sum up, to restore all things to unity in Christ. But where is the road that leads to Christ, he asked himself, looking in compassion at the hesitating, wandering souls of his time. The answer, valid yesterday as well as today and always, is: the Church! His primary aim then, unceasingly pursued till death, was to make the Church ever more effectually suitable and ready to receive the movement of souls toward Jesus Christ. With this aim, he conceived the bold undertaking of recasting the body of church law in such wise as to give the Church a more ordered life, greater certainty and flexibility of movement, such as was demanded by an age typified by growing dynamism and complexity. It is surely true that this work, which he himself called "truly an arduous task," was consonant with his eminent practical sense and the vigour of his character. Nevertheless the ultimate reason for his undertaking this difficult task is not, it seems, to be found only in the temperament of the man. The well-spring of the legislative work of Pius X is to be looked for above all in his personal sanctity, in his profound personal conviction that the reality of God, which he experienced in a life of constant union, is the source

and basis of all order, all justice, all law on earth. Where God is, there is order, justice and law; and conversely, all just order safeguarded by law manifests the existence of God. But what institution here below ought to demonstrate this relationship between God and law more clearly than the Church, the mystical body of Christ Himself? God has blessed abundantly this work of the Holy Pontiff, so that the Code of canon law will remain for future ages the great monument of his pontificate and he himself will justly be hailed the providential Saint of our age.

Would that this spirit of justice and law, which Pius X gave witness to and exemplified for the modern world, could penetrate the conference halls of nations, where the most serious problems affecting the whole human family are discussed, particularly the method of banishing forever the fear of terrifying cataclysms and of guaranteeing for all peoples a lasting happy era of tranquility and peace.

2. In the second of his distinguished accomplishments Pius X is revealed as the indomitable champion of the Church and the providential Saint of our times. In sometimes dramatic circumstances this accomplishment resembled the struggle of a giant in defence of a priceless treasure: the internal unity of the Church in her innermost foundation, the faith. Even from his childhood years Divine Providence was preparing the Saint in his humble family, built upon authority, good habits, and the exact practice of the faith. No doubt every other Pontiff would by virtue of the grace of state have fought and repulsed the assaults which were aimed at the very foundation of the Church. But we must recognize that the perspicuity and strength with which Pius X carried on the victorious struggle against the errors of Modernism, testify to the heroic degree with which the virtue of faith burned in his saintly heart. Uniquely concerned that the inheritance of God be preserved intact for the flock confided to his care, the great Pontiff knew no weakness when dealing with persons of dignity or authority; nor did he manifest vacillation when confronted with alluring but false doctrines within or without the Church; nor did he betray fear lest he bring upon himself personal affronts and unjust interpretations of his pure intentions. He had the clear conviction that he was fighting for the most holy cause of God and souls. The words which the Lord addressed to the Apostle Peter are literally verified in him: "I have prayed for you, that

your faith fail not, and you . . . will confirm your brethren" (*Luke* 22:32). The promise and the command of Christ once again instill in the indefectible rock of one of His Vicars the invincible courage of an athlete. It is right that the Church by conferring upon him the supreme glory in this hour and in this very place where the ever lustrous glory of Peter has shone forth for centuries, thus uniting both one and the other in a single exaltation, should offer to Pius X her gratitude and at the same time invoke his intercession that she may be spared new conflicts of the same nature. The subject then under consideration, namely, the preservation of the close alliance between faith and science, is so noble a good for all humanity, that this second great achievement of the saintly Pontiff exercises a notable influence even beyond the Catholic world.

Any theory, such as Modernism, which separates faith and science in their source and in their object by opposing one to the other, produces in these two vital areas a schism which is so pernicious "that a little is more than death." This consequence has been actually observed. Man, who at the turn of the century was already divided within himself and yet labouring under the delusion that he possessed his unity under the shallow appearances of harmony and happiness, based upon a purely earthly progress, seemed to be rent asunder under the impact of a reality which was far different.

With watchful gaze Pius X observed the advent of this spiritual calamity of the modern world, this bitter delusion which especially affected the cultured classes. He perceived how such an apparent faith, that is, a faith not founded upon the revelation of God, but rooted in a purely human soil, would lure many into atheism. Likewise he recognized the fatal destiny of a science, which contrary to nature and in voluntary limitation, interdicted the way to absolute Truth and Good, leaving to man, deprived of God and confronted with the invicible obscurity in which he found all being clothed, only the attitude of anguish or arrogance.

The Saint met this deadly evil with the only possible real salvation: Catholic and Biblical truth, the truth of faith, accepted as "reasonable service" (*Rom.* 12:1) towards God and His revelation. By thus co-ordinating faith and science, faith as the supernatural extension and at times confirmation of science, and science as the way which leads to faith, Pius X restored to Christians unity and peace of soul, which are the inviolable premises of life.

If today there are many who, impelled as it were by the emptiness and affliction of their abandonment, have turned to this truth and have realized it in the firm possession of the Church, they owe a debt of gratitude for this to the foresight and achievements of Pius X. In fact both believers, who enjoy the full light of truth, and those who sincerely seek truth are obligated to him for protecting truth from error. For others his firm attitude in regard to error may still remain a stone of scandal; in reality it is the ultimate service of charity rendered by a Saint, as Head of the Church, to all humanity.

3. Sanctity, which was the inspiration and directing force of the aforementioned undertaking of Pius X, is still more clearly discernible in his personal life. Before applying it to others, he put into practice in his own life his programme of unifying all things in Christ. First as a humble parish priest, then as bishop, and finally as Supreme Pontiff he was intimately convinced that the sanctity to which God called him was priestly sanctity. For what sanctity is more pleasing to God in a priest of the New Law than that which belongs to him as representative of Jesus Christ, Eternal High Priest, Who left to His Church in the holy Sacrifice of the Mass a memorial for all time and a perpetual renovation of His Sacrifice on the Cross, until He shall come for the last judgment (*I Cor.* 11:24-26); and Who in the Sacrament of the Blessed Eucharist has given Himself as the food of the soul: "He that eateth this bread shall live forever" (*Jn.* 6:58).

A Priest, above all in the Eucharistic ministry: this is the most faithful portrayal of St. Pius X. To serve the mystery of the Blessed Eucharist as a priest, and to fulfil the command of Our Saviour "Do this for a commemoration of Me" (*Luke* 22:19), was his goal. From the day of his sacred ordination until his death as Pope, he knew no other path than this in order to arrive at heroism in his love of God and to make a whole-hearted return to that Redeemer of the world, Who by means of the Blessed Eucharist "poured out the wealth of His divine Love on men" (Council of Trent, Sess. XIII, chap. 2). One of the most expressive proofs of his consciousness of his priesthood was the extreme care he took to renew the dignity of divine worship. Overcoming the prejudices springing from an erroneous practice, he resolutely promoted frequent, and even daily, Communion of the faithful, and unhesitat-

ingly led children to the banquet of the Lord, and offered them to the embrace of the God hidden on the altars. Then, the Spouse of Christ experienced a new Springtime of Eucharistic life.

In the profound vision which he had of the Church as a Society, Pius X recognized that it was the Blessed Eucharist which had the power to nourish its intimate life substantially, and to raise it high above all other human societies. Only the Eucharist, in which God gives Himself to man, is apt to lay the foundations of a social life worthy of those who live it, cemented more by love than by authority, rich in activity and aimed at the perfection of the individual: a life that is "hidden with Christ in God."

What a providential example for the world of today, where earthly society is becoming more and more a mystery to itself, and is feverishly trying to rediscover its soul! Let it look, then, for its model at the Church, gathered around its altars. There in the sacrament of the Eucharist mankind really discovers and recognizes that its past, present, and future are a unity in Christ (cf. Council of Trent, *l.c.*). Conscious of, and strong in his solidarity with Christ and his fellow men, each member of either Society, the earthly and the supernatural one, will be enabled to draw from the altar an interior life of personal dignity and personal worth, such as today is almost lost through insistence on technology and by excessive organization of existence, of work and even play. Only in the Church, the holy Pontiff seems to repeat, and for her in the Blessed Eucharist which is "life hidden with Christ in God," is to be found the secret and source of renewed social life.

Hence follows the grave responsibility of ministers of the altar whose duty it is to disclose to souls the saving treasure of the Eucharist. Many indeed are the activities which a priest can exercise for the salvation of the modern world; one of them, and undoubtedly the most efficacious, and the most lasting in its effects, is to act as dispenser of the Holy Eucharist, after first nourishing himself abundantly with It. His work would cease to be sacerdotal, if, even through zeal for souls, he were to put his Eucharistic vocation in a secondary place. Let priests conform their outlook to the inspired wisdom of Pius X, and let them confidently exercise their whole apostolate under the sign of the Blessed Eucharist.

Similarly let religious men and women, those who live under the same roof as Jesus Christ and are daily nourished with His

body, take as a safe norm in the pursuit of the sanctity proper to their state, what the holy Pontiff once declared on an important occasion, namely, that the bonds which through their vows and community life link them with God are not to be subordinated to any other activity, however legitimate, for the good of their neighbor (cf. Letter to Gabriel Marie, Superior General of the Christian Brothers, 23 April, 1905—*Pii X P. M. Act,* II, 87 f.).

In the Blessed Eucharist the soul should strike roots for nourishing the interior life, which is not only a fundamental treasure of all souls consecrated to the Lord, but also a necessity for every Christian, whom God calls to be saved. Without interior life, any activity, however praiseworthy, is debased and becomes purely mechanical action without any vitalizing effect.

The Holy Eucharist and the interior life: this is the supreme and universal lesson which Pius X, from the height of glory, teaches in this hour to all souls. As apostle of the interior life, he becomes, in the age of the machine, of technology, and of organization, the Saint and guide of men of our time.

Saint Pius X, glory of the priesthood, light and honour of the Christian people, you in whom lowliness seemed blended with greatness, severity with mildness, simple piety with profound learning; you, Pope of the Holy Eucharist and of the catechism, of unsullied faith and fearless strength, turn your gaze on holy Church, which you so loved and to which you consecrated the choicest of those treasures with which the lavish hand of the Divine Bounty had enriched your soul; obtain for her safety and steadfastness amid the difficulties and persecutions of our times; sustain this poor human race, whose sufferings you shared in so largely, those sufferings which at the end stilled the beating of your great heart; bring it about that this troubled world witness the triumph of that peace which should mean harmony among nations, brotherly accord and sincere collaboration among the different classes of society, love and charity among individual men, so that thus those ardent desires which consumed your apostolic life may become by your intercession a blessed reality, to the glory of Our Lord Jesus Christ, Who with the Father and the Holy Spirit lives and reigns forever and ever, Amen!

III

THE ALLOCUTION *SI DILIGIS*[3]

A. The Latin Text

Venerabiles Fratres,

"Si diligis . . . pasce." Quidnam sit apostolici laboris ratio, fastigium virtutis, meritorum origo et fons, praeclare hoc docet divini Servatoris ad Petrum Apostolum adhibitum monitum, quo Eucharisticum Sacrificium in honorem unius aut plurium Summorum Pontificum inchoatur. Vestigiis insistens Iesu Christi, Pontificis et Pastoris sempiterni, qui pro nobis magna docuit, mira fecit, dura sustinuit, Romanus Antistes Pius nomine decimus, quem Sanctorum fastis accensere valde gavisi sumus, ex ore Christi elapsum strenue implens praeceptum, pascendo dilexit et diligendo pavit. Dilexit Christum et pavit gregem Christi: ex supernis divitiis, quas benignissimus Redemptor intulit terris, haud parce hausit quae gregi liberaliter dedit: veritatis nempe alimonium, mysteria caelestia, divinae Eucharistiae sacrificii et sacramenti magnificentissimam gratiam, caritatis suavitatem, adsiduam consulendi curam, tutelae fortitudinem; totum se dedit et ea omnia quae ei largitus erat omnium bonorum Auctor et Dator.

Romam venistis, Venerabiles Fratres, sertum laetitiae Nostrae, ut, sollemnium celebritatum participes, admirationis et honoris obsequium Nobiscum proferretis huic Romanae Urbis Antistiti, cuius vita inclita universam collustravit Ecclesiam, et gratiarum actiones persolveretis Deo, qui magno beneficiorum cumulo per hunc Pontificem quos ad aeternam adipiscendam salutem dirigit, paterna eos misericordia perfudit.

Et nunc, dum Nos inter vos medii, Fratres dilectissimi, tam frequentes ex omnibus orbis terrarum partibus advectos, laeto penitusque commoto animo adstamus, Nos inquimus, I. Christi Vicarius, "consenior," inter vos "seniores," quod memorandum et monendum Nobis occurrit, breviter ante omnia astringere volumus verbis ex ipsius primi Summi Pontificis ac Principis Apostolorum epistula, quam modo meminimus, depromptis: "Seniores, qui in vobis sunt, obsecro, consenior et testis Christi

[3] Delivered by the Holy Father to the Cardinals, Archbishops, and Bishops who had come to Rome for the canonization of Saint Pius X. The Allocution was read at a special audience granted on May 31, 1954.

passionum, . . . pascite qui in vobis est gregem Dei, providentes non coacte, sed spontanee secundum Deum, . . . forma facti gregis ex animo" (cfr. *I Petr.* 5, 1-3). Idem haec sonant ac divinae vocis effatum, quod pastoralem industriam ad operosam incitat caritatem: "Si diligis, . . . pasce!"

At paucis ea enucleare volumus quae Beatissimi Petri verbis modo summatim innuimus.

Sollicitudo omnium Ecclesiarum quae Nobis incumbit, et vigilantia, quae pro supremo Nostri officii munere cotidie Nos urget, impellunt Nos, ut ob oculos Nostros ponamus et perpendamus quaedam ad mentis sententias, ad animi sensus, ad actionem vitae spectantia, in quae vestram quoque sollicitudinem et vigilantiam converti volumus, ut eam Nostrae iungatis, atque ita citius et efficacius gregi Christi provideatur. Agi enim videtur de cuiusdam contagionis spiritualis indiciis atque effectibus, qui pastoralem curam expetunt, ne invalescant grassarique incipiant, sed in tempore sanentur et quam primum tollantur.

Proposito Nostro consentaneum esse videtur vobis singillatim explanare ea quae triplici munere ac praerogativa ex divina institutione vobis, Apostolorum successoribus, sub auctoritate Romani Pontificis competunt (cfr. can. 329), i. e. magisterium, sacerdotium, regimen. Attamen, cum hodie tempus non sufficiat, orationem Nostram nunc ad primam tantum rem contrahemus, ceteras ad aliam occasionem in posterum (si Deus dabit Nobis copiam) differentes.

Christus Dominus veritatem, quam e caelis attulit, Apostolis et per ipsos eorum successoribus concredidit; Apostolos, sicut ipse fuit missus a Patre (*Io.* 20, 21), misit, ut docerent omnes gentes omnia quaecumque ipsi a Domino audierant (cfr. *Matth.* 28, 19-20). Apostoli igitur iure divino sunt in Ecclesia statuti veri doctores seu magistri. Praeter Apostolorum autem legitimos successores, scilicet Romanum Pontificem pro universa Ecclesia, Episcopos vero pro fidelibus suis curis commissis (cfr. can. 1326), alii magistri iure divino in Ecclesia Christi non habentur; at tum ipsi, tum imprimis Supremus in Ecclesia Magister atque Christi in terris Vicarius, alios arcessere possunt suos in magistri munere operis socios consiliariosve, quibus facultatem (sive peculiariter sive ob collatum officium—cfr. can. 1328) docendi delegent. Qui ad docendum ita vocantur, in Ecclesia proprie non nomine suo, neque titulo scientiae theologicae, magistros agunt, sed vi mis-

sionis quam a legitimo Magisterio receperunt, eorumque facultas manet semper huic subiecta neque umquam fit sui iuris, seu nulli potestati obnoxia. Episcopi vero, tali facultate data, numquam iure docendi privantur, neque eximuntur gravissimo officio providendi et invigilandi integritati atque securitati doctrinae, quam alii in auxilium assumpti proponunt. Ideo legitimum Ecclesiae Magisterium neminem ex iis, quibus missionem canonicam dedit, laedit vel offendit, si scire et pro certo habere cupit, quid ii, quos ad docendum miserit, in praelectionibus viva voce, quid in libris vel commentariis et ephemeridibus auditoribus tradendis, item quid in libris aliisve scriptis publici iuris factis, doceant atque defendant. Non habemus in animo iuris normas circa praeviam censuram librorum in hunc finem ad omnes has res extendere; siquidem tot alii modi et viae praesto sunt, quibus tuto percontanda notitia de docentium doctrina acquiri potest. Neque haec legitimi Magisterii providentia et circumspectio quidquam habet diffidentiae vel suspicionis—(sicuti ne professio quidem fidei, quam a docentibus multisque aliis Ecclesia exigit; cfr. can. 1406 n. 7 et 8)—, e contrario, collata docendi facultas sapit fiduciam, bonam aestimationem, honorem exhibitum ei, cui eadem conceditur. Ipsa S. Sedes, si quando inquirit et scire vult, quid in aliquibus Seminariis, Collegiis, Athenaeis, studiorum Universitatibus, doceatur in rebus ad suam potestatem spectantibus, nulla alia causa ducitur, quam conscientia tum mandati Christi, tum obligationis, qua tenetur coram Deo de tutanda atque incorrupte et integre servanda sana doctrina. Praeterea haec exercenda vigilantia nititur etiam ad defendendum et urgendum vestrum ius et officium alendi gregem vobis concreditum genuino Christi verbo et veritate.

Non absque gravi ratione haec coram vobis, Venerabiles Fratres, monere voluimus. Etenim infeliciter accidit, quod quidam docentes parum quaerunt coniunctionem cum vivo Ecclesiae Magisterio, parumque mentem animumque convertunt ad communem eius doctrinam hoc vel illo modo clare propositam; simul autem nimium dant proprio ingenio, mentis habitui recentiorum, aliarum disciplinarum normis, quas unicas dicunt et habent tamquam veris doctrinae rationibus et praeceptis consentaneas. Sine dubio Ecclesia humanarum disciplinarum studium et progressum summopere amat et fovet, hominesque doctos, qui in studiorum cultu vitam suam consumunt, peculiari dilectione atque existimatione prosequitur. Attamen res de religione et moribus, veritates sensibilium

ordinem omnino transcendentes, ad Ecclesiae officium auctoritatemque unice pertinent. In Nostris Litteris Encyclicis "Humani generis" illorum, quos supra memoravimus, ingenium seu spiritum descripsimus; itemque monuimus nonnullas ex inibi reprobatis a veritate aberrationibus prorsus originem habere ex neglecta coniunctione cum vivo Magisterio Ecclesiae. Eandem hanc cum mente et doctrina Ecclesiae necessariam coniunctionem gravissimis verbis iterum iterumque extulit Sanctus Pius X in magni ponderis omnibusque vobis pernotis documentis. Idem repetiit eius in Summo Pontificatu Successor, Benedictus XV, qui postquam in primis suis Litteris Encyclicis (*"Ad beatissimi Apostolorum Principis,"* 1 Nov. 1914) *Modernismi* a suo Decessore factam condemnationem sollemniter iteravit, huius systematis asseclae spiritum ac mentem ita designat: "Quo spiritu qui agitur, is quidquid sapiat vetustatem, fastidiose respuit, avide autem ubivis nova conquirit: in ratione loquendi de rebus divinis, in celebritate divini cultus, in catholicis institutis, in privata ipsa exercitatione pietatis" (*Acta Ap. Sedis,* vol. VI, 1914, pag. 578). Quod si nonnulli huius temporis docentes et professores omni conatu et nisu insistunt in novis afferendis et evolvendis, non autem in repetendo "id quod traditum" est: si solum hoc proponere volunt, hoc mente quiete pervolvant, quod Benedictus XV in memoratis Litteris Encyclicis iis considerandum profert: "Sanctam haberi volumus eam maiorum legem: *Nihil innovetur, nisi quod traditum est;* quae lex tametsi inviolate servanda est in rebus fidei, tamen ad eius normam dirigenda sunt etiam, quae mutationem pati possunt; quamquam in his ea quoque regula plerumque valet: *Non nova, sed noviter" (l. c.).*

Ad laicos quod attinet, a legitimis Magistris in fidei defensione eosdem quoque adiutores et adiutrices vocari vel admitti in aperto est. Sufficit memorare Christianae doctrinae institutionem, in quam tot milia vivorum mulierumque incumbunt, necnon alias formas apostolatus laicorum. Quae omnia eximie laudanda sunt omnique conatu promoveri possunt et debent. At omnes hi laici sint et maneant oportet sub auctoritate, ductu atque vigilantia eorum, qui divina institutione magistri in Ecclesia Christi statuti sunt. Nullum est enim in Ecclesia, in rebus ad salutem animarum spectantibus, magisterium quod huic potestati ac vigilantiae subductum sit.

Recentibus vero temporibus hinc illinc enasci et passim propagari coepta est *theologia,* ut aiunt *laicalis* et peculiare *theologorum laicalium* coeptum est genus, qui sui iuris esse profitentur; habentur huius theologiae praelectiones, scripta typis edita, circuli, cathedrae, professores. Hi suum magisterium distinguunt et quodammodo opponunt Magisterio Ecclesiae publico; aliquoties, ut suum agendi modum probent, provocant ad docendi et interpretandi charismata, de quibus in Novo Testamento, praesertim in Epistulis Paulinis, non semel est sermo (e. gr. *Rom.* 12, 6-7; *I Cor.* 12, 28-30); provocant ad historiam, quae inde ab initio religionis christianae usque ad hunc diem tot affert nomina laicorum, qui in bonum animarum Christi veritatem docuerunt scriptis et viva voce, verum ad hoc non vocati ab Episcopis, neque petita vel accepta sacri magisterii facultate, sed ducti interno suo impulsu ac studio apostolico. Verumtamen haec contra retinenda sunt: numquam nempe fuit neque est neque umquam erit in Ecclesia legitimum laicorum magisterium, quod a Deo auctoritati, ductui, vigilantiae sacri Magisterii fuerit subtractum; immo ipsa subiectionis negatio evincens exhibet argumentum et iudicium: laicos ita loquentes et agentes non duci Spiritu Dei et Christi. Praeterea nemo non videt, quantum sit in hac "theologia laicali" periculum perturbationis et erroris; periculum etiam, ne alios instruere incipiant homines plane inepti, immo dolosi quoque et fallaces, quos descripsit S. Paulus: "Erit tempus, cum . . . ad sua desideria coacervabunt sibi magistros prurientes auribus, et a veritate quidem auditum avertent, ad fabulas autem convertentur" (cfr. *II Tim.*, 4, 3-4).

Absit a Nobis ut, hoc monendo, a sacra doctrina altius discenda et in vulgus efferenda avertamus eos, cuiuslibet ordinis et coetus, qui tam praeclaro studio commoventur.

Date autem vosmet, Venerabiles Fratres, sollertiorem in dies operam, ut, quemadmodum officii vestri aeque onus ac honor poscunt, supernae veritatis magis magisque indagando in celsa et profunda penetretis, et sedulo flammantibus eloquiis sanctissima religionis vera iis proferatis, qui nunc haud sine praegravium periculorum minis in cogitando et sentiendo fallaciae obruuntur caligine, ut salutariter poenitendo et recte diligendo redeant denique ad Deum, "a quo averti cadere; in quem converti resurgere; in quo manere, consistere . . . in quem redire reviviscere: in quo habitare, vivere est" (*S. Aug. Soliloquiorum,* lib. I, cap. 1, n. 3—*Migne PL,* t. 32, col. 870).

Quod ut feliciter agatis, caelestia auxilia vobis invocamus atque, ut haec liberaliter affluant, vobis vestrisque gregibus Apostolicam Benedictionem peramanter impertimus.

B. The Vatican Press Office English Translation

Venerable Brothers,

"If you love . . . feed." These words which are a command of our Divine Redeemer to the Apostle Peter are the commencement of the Mass in honor of one or more Supreme Pontiffs. They show clearly the meaning of apostolic labor, its exalted virtue, and the reason for its merit.

Jesus Christ is the eternal High Priest and Shepherd of souls, Who taught, labored, and suffered greatly for our sakes. Pius X, Bishop of Rome, whom it has been Our great joy to enroll in the list of the Saints, following closely in the footsteps of his Divine Master, took that command from the lips of Christ and strenuously fulfilled it: he loved and fed. He loved Christ and fed His flock. He drew abundantly on the heavenly treasures which our merciful Redeemer brought to the earth, and distributed them bountifully to the flock: namely, the nourishment of truth, heavenly mysteries, the munificent grace of the Eucharistic sacrament and sacrifice, charity, earnestness in governing, fortitude in defence. He gave fully of himself and of those things which the Author and Giver of all good things had bestowed on him.

Your presence in Rome, Venerable Brothers, and participation in these solemn celebrations, gladdens Us. You have come in order that in union with Us you may pay a tribute of admiration and honor to a Bishop of the city of Rome whose life was the glory of the entire Church; and to give thanks to Almighty God for those whom His paternal mercy, with a great abundance of favors, guides to salvation through this Pontiff.

And now, beloved Brothers, as we stand among you gathered together from all parts of the world, Our heart is overjoyed. We, that is, the Vicar of Christ, one who is also an "ancient" among you "the ancients." What We have to say to you We wish to sum up first of all in words taken from the letter, which We have just quoted, of the first Supreme Pontiff and Prince of the Apostles himself: "The ancients therefore that are among you, I beseech, who am myself also an ancient and witness of the sufferings of

Christ . . . feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God . . . being made a pattern of the flock from the heart" (cf. *I Pet.* 5:1-3). These words have the same purport as the Divine utterance: "If you love . . . feed!" encouraging pastors to active charity in their ministry.

We wish to develop briefly what We have just summed up in the words of Blessed Peter.

Care of all the Church, and the daily vigilance which Our supreme office demands of Us, compel Us to consider and weigh certain ideas, sentiments, and ways of acting. We draw your attention to them, and ask you to unite your vigilant care with Ours, in order thus to provide more quickly and effectively for the needs of Christ's flock. There are evident the symptoms and effects of a certain spiritual contagion, which require your pastoral care, in order that they may not spread, but may be remedied in time and extirpated.

Our purpose will be best effected by explaining the triple office and privilege, which by divine institution belongs to you, the successors of the Apostles, under the authority of the Roman Pontiff (cf. *can.* 329): namely, of teacher, priest, and ruler. But since time will not permit today, We will limit Ourselves to the first point, putting the others off to another occasion, if God so permits.

Christ Our Lord entrusted the truth which He had brought from heaven to the Apostles, and through them to their successors. He sent His Apostles, as He had been sent by the Father (*Jn.* 20:21), to teach all nations everything they had heard from Him (cf. *Matt.* 28:19 f.). The Apostles are, therefore, by divine right the true doctors and teachers in the Church. Besides the lawful successors of the Apostles, namely the Roman Pontiff for the universal Church and Bishops for the faithful entrusted to their care (cf. *can.* 1326), there are no other teachers divinely constituted in the Church of Christ. But both the Bishops and, first of all, the Supreme Teacher and Vicar of Christ on earth, may associate others with themselves in their work of teacher, and use their advice; they delegate to them the faculty to teach, either by special grant, or by conferring an office to which the faculty is attached (cf. *can.* 1328). Those who are so called teach not in their own name, nor by reason of their theological knowledge, but by reason

of the mandate which they have received from the lawful Teaching Authority. Their faculty always remains subject to that Authority, nor is it ever exercised in its own right or independently. Bishops, for their part, by conferring this faculty are not deprived of the right to teach; they retain the very grave obligation of supervising the doctrine, which others propose, in order to help them, and of seeing to its integrity and security. Therefore the legitimate Teaching Authority of the Church is guilty of no injury or no offence to any of those to whom it has given a canonical mission, if it desires to ascertain what they, to whom it has entrusted the mission of teaching, are proposing and defending in their lectures, in books, notes and reviews intended for the use of their students, as well as in books and other publications intended for the general public. In order to accomplish this, We do not contemplate extending the prescriptions of canon law on previous censorship of books to include all these kinds of teaching; for there are many ways and means at hand for investigating and acquiring accurate information on what professors are teaching. And this care and prudence of the legitimate Teaching Authority does not at all imply distrust or suspicion—(nor does the profession of faith which the Church requires of professors and many others; cf. *can.* 1406, nn. 7 f.)—on the contrary, the fact that the office of teacher has been bestowed implies confidence, high regard, and honor shown the person to whom the office has been entrusted. Indeed the Holy See, whenever it inquires and wishes to be informed about what is being taught in various seminaries, colleges, universities, and institutions of higher learning, in those fields which pertain to its jurisdiction, is led by no other motive than the consciousness of Christ's mandate and the obligation by which She is bound before God to safeguard and preserve without corruption or adulteration sound doctrine. Moreover the exercise of this vigilance aims also at protecting and upholding your right and office of feeding with the genuine teaching of Christ and with His truth the flock entrusted to your pastoral care.

Not without serious reason, Venerable Brothers, have We wished to recall these things in your presence. For unfortunately it has happened that certain teachers care little for conformity with the living Teaching Authority of the Church, pay little heed to her commonly received doctrine clearly proposed in various

ways; and at the same time they follow their own bent too much, and regard too highly the intellectual temper of more recent writers, and the standards of other branches of learning, which they declare and hold to be the only ones which conform to sound ideas and standards of scholarship. Of course the Church is very keen for and fosters the study of human branches of learning and their progress; she honors with special favor and regard learned men who spend their lives in the cultivation of learning. However, matters of religion and morals, because they completely transcend truths of the senses and the plane of the material, pertain solely to the office and authority of the Church. In Our encyclical letter, *Humani generis,* We described the attitude of mind, the spirit, of those whom We have referred to above; We also recalled to mind that some of the aberrations from the truth which We repudiated in that Encyclical had their direct origin in a neglect of conformity with the living Teaching Authority of the Church. Time and again St. Pius X, in writings whose importance is known to all of you, urgently stressed the need for this union with the mind and teaching of the Church. His successor in the Supreme Pontificate, Benedict XV, did the same; in his first Encyclical (*Ad Beatissimi Apostolorum Principis,* Nov. 1, 1914), after solemnly repeating Pius' condemnation of Modernism, he thus describes the attitude of mind of followers of that doctrine: "He who is influenced by its principles disdainfully spurns whatever appears old, and eagerly pursues the new: in his manner of speaking of divine things, in performance of divine worship, in Catholic usages, even in private devotions" (*AAS,* VI [1914], 578). And if there are any present-day teachers making every effort to produce and develop new ideas, but not to repeat "that which has been handed down," and if this is their whole aim, they should reflect calmly on those words which Benedict XV, in the Encyclical just referred to, proposes for their consideration: "We wish this maxim of our elders held in reverence: *Nihil innovetur nisi quod traditum est* (Let nothing new be introduced but only what has been handed down); it must be held as an inviolable law in matters of faith, and should also control those points which allow of change, though in these latter for the most part the rule holds: *Non nova sed noviter* (Not new things but in a new way)."

As for the laity, it is clear that they can be invited by legitimate teachers and accepted as helpers in the defence of the faith. It is enough to call to mind the thousands of men and women engaged in catechetical work, and other types of lay apostolate, all of which are highly praiseworthy and can be strenuously promoted. But all these lay apostles must be, and remain, under the authority, leadership, and watchfulness of those who by divine institution are set up as teachers of Christ's Church. In matters involving the salvation of souls, there is no teaching authority in the Church not subject to this authority and vigilance.

Recently what is called "lay theology" has sprung up and spread to various places, and a new class of "lay theologian" has emerged, which claims to be *sui juris;* there are professors of this theology occupying established chairs, courses are given, notes published, seminars held. These professors distinguish their teaching authority from, and in a certain way set it up against, the public Teaching Authority of the Church; at times, in order to justify their position, they appeal to the charismatic gifts of teaching and of interpreting prophecy, which are mentioned more than once in the New Testament, especially in the Pauline Epistles (e.g. *Rom.* 12:6 f.; *I Cor.* 12:28-30); they appeal to history, which from the beginning of the Christian religion down to today presents so many names of laymen who for the good of souls have taught the truth of Christ orally and in writing, though not called to this by the Bishops and without having asked or received the sacred teaching authority, led on by their own inward impulse and apostolic zeal. Nevertheless it is necessary to maintain to the contrary that there never has been, there is not now, and there never will be in the Church a legitimate teaching authority of the laity withdrawn by God from the authority, guidance, and watchfulness of the sacred Teaching Authority; in fact, the very denial of submission offers a convincing proof and criterion that laymen who thus speak and act are not guided by the Spirit of God and of Christ. Furthermore, everyone can see how great a danger of confusion and error there is in this "lay theology"; a danger also lest others begin to be taught by men clearly unfitted for the task, or even by deceitful and fraudulent men, whom St. Paul described: "The time will come when men . . . , always itching to hear something fresh, will provide themselves with a continuous succession of new

teachers, as the whim takes them, turning a deaf ear to the truth, bestowing their attention on fables instead" (cf. *II Tim.* 4:3 f.).

Far be it from Us by this admonition to turn away from a deeper study and dissemination of sacred doctrine those men, of whatsoever class or group, who are inspired to it by such a noble zeal.

With daily increasing diligence, Venerable Brothers, as both the duty and the privilege of your office demand of you, devote yourselves to searching and penetrating more and more into the sublimity and profundity of supernatural truth, whose exponents you are by right, and with eloquence inflamed by zeal make known the holy truths of religion to those who at the present time, not without the threat of extremely grave dangers, are being engulfed by the darkness of error in matters of both mind and heart. And thus through salutary penance and rectitude of affection men may at last return to God, "to turn away from Whom is to fall; to turn towards Whom is to rise again; to remain in Whom is to stand firm; . . . to return to Whom is to come to life again; to dwell in Whom is to live" (St. Aug. *Soliloquiorum,* lib. I, 3, Migne *PL,* 32, col. 870).

In order that you may accomplish this, We call down heaven's help upon you; and that it may be poured out in abundance, with great affection We impart to you and to your flocks the Apostolic Blessing.

Book Reviews

A CATHOLIC DICTIONARY. By William E. Addis and Thomas Arnold, revised by T. B. Scannell, further revised with additions by P. E. Hallett. 15th edition. St. Louis: B. Herder Book Co., 1951. Pp. viii + 843.

The first edition of this valuable reference work appeared in England in 1883. Its present spine title, *Addis and Arnold's Catholic Dictionary*, effectively distinguishes it from two other single volume Catholic dictionaries, Donald Attwater's *Catholic Dictionary* (formerly *The Catholic Encyclopaedic Dictionary*) and *The Catholic Encyclopedia Dictionary* (formerly *The New Catholic Dictionary*). The two latter dictionaries, with their 5,000 and 8,500 articles respectively, aim at comprehensiveness and popularity. The dictionary under review has no such aims. It contains about 1,800 entries all told. Some 1,300 of these are articles varying in length from 10 lines to 16 pages and the rest are made up of cross references, definitions and short articles. Judging from a survey of its contents and a sampling of its articles, the present reviewer would place its aim as thoroughness of treatment for those subjects which come within its scope, and this, according to its subtitle, is "some account of the doctrine, discipline, rites, ceremonies, councils and religious orders of the Catholic Church." From this stated purpose the editors have never varied, as a comparison of the 4th, 11th and 15th editions has indicated.

Although the foundations of the work were well and solidly laid by Father Addis and Mr. Arnold, the revisions and additions made over the years are very evident. This is especially true in the articles pertaining to canon law and religious orders. A comparative reading of articles from various editions shows that the editors have brought the dictionary well up to date. This is true not only for the articles but also for the very fine bibliographies, which include the classic works of Catholic scholarship as well as many of the productions of twentieth century scholars. For instance, the definition of the Assumption, the encyclical on the Mystical Body of Christ, the decision of the Holy See on the matter and form for the ordination of deacons and priests and the consecration of bishops, and other recent events of theological and historical importance all find a place in this 15th edition of the dictionary.

The great strength of *Addis and Arnold's Catholic Dictionary* lies in its approach to its subject matter. This is positive, descriptive and

historical. Therefore, it should prove a mine of specific and detailed information on many points which are not treated at all or not treated in this precise way in the ordinary manuals of the ecclesiastical sciences. Save for three line drawings in the article on the Holy Places, the work is without illustrations, a fact which accords well with its scholarly character. It is clearly and accurately printed on a heavy grade of paper. This makes the book bulky but it is sturdily bound. Altogether the dictionary should be a useful desk volume for the priest or seminarian.

FRANCIS R. DAVIS

THE THEOLOGY OF THE SPIRITUAL LIFE. By Joseph de Guibert, S.J. Translated by Paul Barrett, O.F.M.Cap. New York: Sheed and Ward, 1953. Pp. x + 382. $4.50.

This book was done into English in order to provide priests and religious and interested laymen with Father de Guibert's practical theology of the spiritual life. It succeeds in doing so, but probably not in the "practical" fashion hoped for by the publishers. It shows firm grasp of the theology of the subject, imposing command of its literature, commendable prudence in the application to practice, all in a translation both fluent and readable. The form and content, however, are still those of Father de Guibert's class notes as he used them at the Gregorianum in Rome, not thoroughly digested or rendered attractive to most American readers. Even the Scholastic apparatus is retained on occasion, and then not always with clarity or efficiency.

Aside from these limitations the book is well worth having, especially if one is engaged in the direction of souls. The theology is handled with technical skill, with insight and breadth of view, and always with great good sense. Particularly good are the sections on infused contemplation, the nature of perfection and the role of the Holy Spirit in the spiritual life. The ordinary action of the Holy Spirit on the soul is not made as clear as it might be. One could get the impression that it is only in great matters, such as in the choice of vocation, that we have the assistance of the Holy Spirit, and not in the daily practice of prayer and virtue. It is highly important that we become actively aware of these graces, all the more so because, as Father de Guibert himself says, "Masters of the spiritual life have always taught that perfect following of the inspirations of the Holy Ghost is of the utmost importance."

Typical of the author's discretion and objectivity is his discussion of the schools of Christian spirituality and the manner in which they

should serve for the guidance of souls. "In practice we must accept the diversity of souls as a fact: in this matter it would be useless and harmful to try to reduce everything to a unity. We must approve all that the Church approves, because her explicit endorsement of a school means that it is a sage way to sanctity. This, however, does not mean that each school may not have its own dangers as well as its own merits. Hence it is useful to know exactly what these good and bad points are, provided that we do not use our knowledge to conclude that any one of these schools is once and for all superior to the rest."

Especially valuable are the applications to practice which keep recurring throughout the book, notably in regard to prayer, the discernment of spirits, spiritual direction and the guidance of contemplatives. The pages on prayer might very well serve as an independent little treatise on the subject, reflecting as they do the author's own rich experience as well as his prodigious reading and years of study. Note again the careful prudence of this passage on the time for mental prayer: "Therefore, although the morning is to be preferred as a time for prayer, yet one can only lay down the following general rule (for those only, of course, who are not subject to authority in the matter): one should select a time that allows one to make prayer in greatest calm and recollection, that is most likely to be free from hindrances and interruptions, and that can be most constantly reserved for prayer." Not only prudence, but wisdom!

Young priests and seminarians would profit much from reading the admirable discussion of spiritual direction. It would be difficult to find anywhere a better treatment of the relationship between director and the soul. Especially fine is the little appendix on spiritual friendship.

It is a pity that Father de Guibert did not live to gather these notes into a thoroughly organized whole. As it is the reader will be grateful to Father Barrett for making them available to us in their present form.

WILLIAM MORRIS, S.S.

PHILOSOPHY OF LAW. By G. Del Vecchio. Translated from the eighth Italian edition by Thomas Owen Martin. Washington, D. C.: The Catholic University of America Press, 1953. Pp. xxiii + 461. $6.50.

Professor Del Vecchio's lectures on the philosophy of law are here published for the first time in English. Even before 1930, when the first printed edition appeared, the lectures circulated widely and spread everywhere the fame of their author. They have since been translated into eight other languages. The author's reputation for broad inquiry,

acute analysis, and clarity of exposition, will be further enhanced, we believe, by the present lucid and graceful translation.

The introduction describes the concept and functions of Philosophy of Law, indicates its relations to other sciences, and outlines its methods. In this brilliantly succinct essay, one perceives a mind whose breadth and profundity return always to that disciplined harmony which is the hallmark of integrated education.

Over two hundred pages of the work are devoted to a summary history of Philosophy of Law. The expositions of the teachings of the Greek philosophers, of Grotius, Hobbes, Thomasius, Rousseau, and Kant, are especialy notable, as well for the accuracy of their material as for the clear precision of their expression. The studies on St. Thomas Aquinas and Suarez are the best work of the author in his appraisal of Catholic writers. Even in these essays, and particularly in that on St. Thomas, there is to be desired a better application of the author's acknowledged powers. His neglect to present, either in this historical or in the later doctrinal section, even a summary of the work of the Fathers of the Church who adapted and developed the natural law doctrines of the Roman jurists, seems a serious omission. Nor is it a mere oversight, for he says (p. 46) "Only in the age of the Renaissance . . . was the classical doctrine reaffirmed according to which Law is derived from human nature independently of Theology." That the classical doctrine never went beyond human nature, and that the Fathers and Scholastics made all depend on premises of revelation, are implications which the author does not attempt to justify. No indication is made of the contributions of Gratian and other medieval writers to the development of the doctrine on custom as a source of law. Bracton is not even named, and we feel he should be, both for his recognized doctrinal contributions and for his enormous influence upon the development of law in the English-speaking countries.

The presentation of modern writers on the Philosophy of Law includes a useful list of names of writers and their works. For the nations other than Italy, there is little more.

The "Systematic Treatise" begins with consideration of the concept of law, a section so well organized as to be most interesting and instructive. The careful reader will note that all absolute concepts, justice among them, are made to depend upon the Kantian postulate of *a priori* ideas. The importance of motive in determining the juridical quality of acts is well demonstrated, but we think the author goes too far when he extends the field of law to all human actions, even merely internal ones.

The treatment of the origin and historical evolution of law is necessarily brief. The consequent compendious quality of its statements leaves much room for distinctions, qualifications, additions and positive emendations, if the reader is to form an objective view of these problems.

In the last section, on the rational foundation of law, the author discusses his chief adversaries. Since the fifth Italian edition, Professor Del Vecchio has distinguished two schools of "theologism," admitting one of them to the title "rational," or at least to the ambiguous distinction of "semi-rational." For him, it is rational to the point where it traces the ultimate basis of law and of human nature itself to a rational divine nature as their source and prototype. Perhaps this step of logic is forbidden by the Kantian limitation of the principle of causality to the world of phenomena (pp. 432-33). For Del Vecchio, the ultimate basis of law is subjective (p. 442). This does not satisfy us, not only for intrinsic reasons, but also because it will make uncertain, or even arbitrary, the concrete determination of natural law. This last difficulty is demonstrated in the author's treatise, *Verità e inganno nella morale e nel diritto* (Milano, 1947), where his personal passion for truth, though it reflects an admirable good will, yet shows itself an impediment to logic in the objective development of rules for conduct.

In private study and in classroom use, the book will be found valuable, especially for its well organized presentation of the problems of the Philosophy of Law. The instructed reader or teacher will make the necessary corrections and additions in the subject matter.

THOMAS OWEN MARTIN

COLLETTIVISMO E INDIVIDUALISMO NEL VECCHIO TESTAMENTO. By Francesco Spadafora. Rovigo, 1953. Pp. xxiv+398. L. 2000.

The author sketches the attitudes toward Collectivism and Individualism among the Greco-Romans and the Semites, then presents a brief survey of Patristic and Medieval thinking on the problem, a cursory glance at the views of the Wellhausen School, W. R. Smith, the Sociological School, the independents E. König and Hempel, and the Catholics Hehn and Médebielle. He concludes the chapter with a criticism of the modern non-Catholic views and lays down certain principles of methodology that are to guide him in his investigation.

He next searches out the significance for the Hebrew people of Collectivism in the wide sense, i.e. the principle of solidarity within the sphere of the family, clan, tribe, and nation, as depicted in the Historical and Prophetic Books of the Bible and also in the rabbinic

writings. This is followed by what may be called the heart of the work—the study of Collectivism up to the Macchabean period and of Individualism to the time of Jeremias and Ezekiel, who are frequently credited with having introduced the value of the individual into O. T. thinking.

The author covers the ground with philisophical and theological accuracy. The book is thus a serviceable reference for students of Sacred Scripture as well as for those interested in Sociology. The views of such divergent thinkers as Tertullian, Durkheim, Hempel, etc. are presented with understanding interpretation; the sources are evaluated judiciously; mature conclusions are offered in a field that heretofore has not been adequately analyzed.

A certain Collectivism lay in the very nature of the Hebrew theocracy. The Covenant at Mt. Sinai was entered into with God by the Hebrew people as a nation. Consequently, insofar as Covenant stipulations were concerned, God dealt with the Hebrews as a nation. If the Hebrews were faithful to Yahweh, the *nation* prospered; if they were unfaithful to Him, the *nation* suffered—the innocent with the guilty (cf. the Babylonian captivities). But the above does not destroy the fact that there also existed a thriving Individualism among the Hebrews long before Jeremias and Ezekiel, a point well brought out by the author. In fact, all historical codes of law are based on individual responsibility. Thus, with Collectivism we have a healthy Individualism side by side. Indeed, Collectivism, meaning group-living among individuals sharing congenital, spiritual, economic, and political responsibilities, cannot be divorced from personal obligations which are inherent in the sacredness and dignity of human personality. Conversely, living in a group or a nation, we cannot emancipate ourselves from all connection with the group or nation, and the success or lack of success of the group necessarily affects the individual, regardless of personal responsibility.

Father Spadafora's stimulating and competent study is supported by a usually up-to-date bibliography.

JOHN P. WEISENGOFF

GREGORIANUM: INDICES GENERALES 1920-1950 (v. 1-31). Rome: Gregorian University, 1953. Pp. 453. $4.00.

The introduction to this index points out that it is the business of a periodical to uncover and reveal problems, to suggest hypotheses, and to offer tentative solutions. An index is necessary for the scholar or research worker to locate the principal discussions of a certain subject with a minimum amount of effort. This minimum of effort can be